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SERVIUS
ON
THE TROPES AND FIGURES
OF
VERGIL

A DISSERTATION SUBMITTED TO THE BOARD OF
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BY

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INTRODUCTION

The Commentary on the poems of erik which is commonly attributed to Serenius is now considered to be of a two-fold character. It contains a short or version, based on a large number of MSS, in the prescriptions of which serenus is expressly named as the author, & a more extensive commentary, & a large number of additions & corrections. The former is generally supposed to be the common text of Serenus, & the latter to be distinct from the additions first published by the first Serenus in his edition of 1513, & 1515, & 1517. The latter is known as the serenus & erik. The latter was the original poem of Serenus, which the present of later additions with various distinct from the latter & the former are the worthless additions to the Tragic of the Tragic MSS (The Serenus & erik, p. 79).

1. is better to put it in, 'the other' in the shorter
 one, 'the other' still good & so enters to the other
 mean to contrast it. Among modern scholars the
 each leads to the conclusion of the one, 'the
 to that of the shorter comment.' leaving to the
 reader the of 'suff.' & so except the phrases
 of 'the', & for the shorter comment is 'the',
 to the issue is the 'the' of 'the' ² 'the' 'the' 'the'
 'the' 'the' 'the' of the 'the' 'the' 'the'
 'the' 'the' 'the' see Thomas, see our Series etc. pp 156-
 67, Hittleship, our Phil Vol 8 p. 150ff, lectures & essays p. 322ff.

² Gesch. der Röm. Lit. 4te Aufl. § 431, 2

³ I have noticed no doubt in the following differ-
 ences with the series & the 'the' of 'the'.

I. some cases the series not in the 'the' of 'the'.

Καὶ ἐξ ὧν (p. 54), *Ὀνομα τοῦ καὶ (p. 70), ὁ καὶ οὐ καὶ (p.
 78), *ἐκ τῆς (p. 84), - τῶν καὶ p. 85, ὁ καὶ οὐ καὶ p. 8
 9), ὁ καὶ οὐ καὶ (p. 90), *ἐκ τῆς καὶ (p. 92), Καὶ ἐκ τῆς καὶ
 καὶ (p. 93), Καὶ ἐκ τῆς καὶ (p. 94), *ἐκ τῆς καὶ (p. 98,
 ὁ καὶ οὐ καὶ (p. 107), ὁ καὶ οὐ καὶ (p. 116), *ἐκ τῆς καὶ (p. 126,
 * ἐκ τῆς καὶ (p. 126)

must know for instance, that the word "epithet" is
not a noun, but an adjective, and that the word "epithet"
is not a noun, but an adjective, and that the word "epithet"
is not a noun, but an adjective.

Ist p. 212 (p. 148), in 2 (p. 183), (a) p. 143, (b) p. 143,

* "epithet" (p. 211).

II - as usual, the word "epithet" is not a noun, but an

* "epithet" (p. 80), * "epithet" (p. 187).

III - different words used by - as usual, the word "epithet" is

not a noun, but an adjective, and that the word "epithet" is

not a noun, but an adjective, and that the word "epithet" is

not a noun, but an adjective, and that the word "epithet" is

not a noun, but an adjective, and that the word "epithet" is

not a noun, but an adjective, and that the word "epithet" is

not a noun, but an adjective, and that the word "epithet" is

not a noun, but an adjective, and that the word "epithet" is

not a noun, but an adjective, and that the word "epithet" is

R. Thomas (1981: 200) writes:
 "a positive sent per s-ness (20 years) sent
 for parallel statements concerning the part of
 'petition, 7. arrives at 2217', the 'line of demand'
 at 2232 (p. 66).

[illegible]

[illegible]

is, it is another, not the subject of a
hypothetical, to be examined as a
proposition. Thus, the subject of a
proposition is not, for example, at the
moment of its enunciation, the subject of a
proposition. Trop continues to be a group. The
group appears to stand in a parallel with
other: e.g. at 187, it is used for the
thesis, as a group.

The second question, which involves the extent of
Servius' dependence on his authorities, must be an-
swered by a comparison of his statements with
those of the grammarians. As introductory to this
detailed discussion I have first given a summary
of the results there obtained; & in order that Servius'
numerous comments may be presented in an intelli-
gible manner, I have grouped them into the two
general divisions of Tropes & Figures, each with its
appropriate sub-divisions. As it has been already
remarked that Servius gives no general definition.

of a Trop is may it be possible to
lead to various individual Tropes.

It cannot be inferred from the fact that Senius
shows so little in common with the grammarians'
in regard to Metaphor that his treatment is in any
special sense original. That he fails to make for-
mal recognition of their categories must
be considered an advance in method; & with no
principles to guide him it is not surprising, and
such a wilderness of examples that his path &
theirs should fail to run parallel. It must not
be forgotten however that this lack of agreement
may be more apparent than real, & special notice
should be taken of the fact that Senius recog-
nizes the distinction of the grammarians between
metaphor & epithet & metaphor & epithet.

'For the sake of convenience I have referred through-
out to Sacerdos, Donatus, Charisius & Quintilian as
"the grammarians"

The agreement in synecdoche is almost perfect for the solitary exception can be regarded as every possible confusion of terms. Servius seems to show here the influence of Quintilian for the grammarians say nothing of space & presence. ~~et sic quod praesentis~~ ~~et sic quod praesentis~~ as the opposite.

With respect to ~~Antonymy~~ the agreement is also close, though Servius does not often use the term. The connection between the last form of Antonymy + near-synonymy is so close that it is strange that no human scholar has failed to notice it.

In the discussion of Autonomasia + Epitheton the grammarians & Servius see it as a theory & definition, but in the practice to discuss Servius is far more useful to observe the distinction between them.

Servius' second note on *ὀνομαστικὰ* shows agreement with the current tradition.

The difficulty of the distinction between καὶ ἄλλος + metaphor would make any agreement of Servius & the grammarians - strange. It is important, but our

is not a mere difference of view, but is
largely superficial, arising from a want of in-
sight into the nature of the subject, & the state
of the various views shown in agreement.

In spite of the want of definition yet Melanips is
it is fair to conclude that Locius agrees with the
grammarians, although Locius in his commentary
on the same passage it as a form of *genus*.

Locius does a practical separation of *allegoria*
(proper) which exhibits a mode of thinking of the sort
in the several cases, & as to Locius (Locius) the
same number of the views that is given in the gram-
marians. The slight difference afforded by Locius
is a fact of importance, & to be used exhibit the
same condition. & as to Locius & Locius is
shown by the recognizing in the speech of Locius
(Gen. Bk II) an example of *Allegoria* - rare & sp.
cious term. *Parasmos* he defines in the ver. words
used by the grammarians & for an example of
Allegoria he selects the same passage that they

gives serious comments on all the words cited by the grammarians as examples of Antiphrasis, although giving no definition of the term. But Donatus recognizes εινυπερισμός as a technical expression, & besides shows it to be equivalent to Antiphrasis. His testimony is a strong support to Tschinkmann's statement of the close relationship these terms bear to each other.

Servius agrees with Porphyrio & Donatus in the definition of litotes, & notes it in more than 20 instances. He is besides the only authority to note a converse form of the trope - litotes p. contrarium. Oxymoron, a very rare term, is noted once, but the examples agree in kind with those chosen by Donatus.

With Hyperballe Servius develops a point of usage which seems to belong to the commentator rather than to the grammarian or rhetorician. While the latter make very sparing use of the term & then with meanings different from that in

which it is... or
... etc. ...
of as a note (g) ... for uncertainty.

Leiphrases & its excess Leiphrases Leiphrases
understands for the same manner as the man-
narians, & requires with them the two-fold pur-
pose of the former.

Leiphrases the ... as a ...
term, as do the mannarians, though he notes
examples of it, which they do not. In place of Leiphrases
Leiphrases employs the term Leiphrases,
which the scholars of Leiphrases & the mannarians
use as equivalent to Leiphrases. They both
... in their treatment & ...
... of Leiphrases is ...
... the ...
... is. He notices a number of cases of
Leiphrases & also uses as a technical term
Leiphrases in sense. He elaborates explanation
of Leiphrases, in which Leiphrases differs from Leiphrases

Lion. des, is rather characteristic of its stramen,
for originality. More successful is the distinction
Servius makes between Hystero-lopea + Hystero-prote-
ron, even though it may not be very evident how
much has been gained, for Anastrophe is still
commonly accepted as the correct term. In regard
to Synchysis Servius + the Grammarians are at one.

Servius' treatment of Hyperbole shows full a-
greement with the Grammarians, + his use of
exaggeratio proves that he considered it the
equivalent Latin term.

It has been remarked that Servius
makes no distinction between Trope + Figure (cf.
2165 figura parenthesis), but he is almost per-
fectly consistent throughout in the use of figura
+ Arthema in a grammatical sense, i. e. of peculiar
syntactical combinations + constructions. More-
over he agrees with the Grammarians' statement
that what would be considered Solecism in prac-

becomes Figure in poetry, & thus the difference between them is not one of fact, but of circumstance or feeling. His remarks on the passages in Virgil cited by Quintilian in illustration of his list of figures when a member of the main, nor does it offer any comment or a catalog, of the latter's, which he also puts a number of what he considers figures, though a specific name only in the cases of parallelism & teptosis. In the same connection he also mentions a number of words & expressions which he notes as first used by Virgil, & others as borrowed or copied from the poet.

About 30 names are mentioned in the numerous uses of Schemata verborum, of which he now recognizes only seven. Prolepsis he seems to regard as a rhetorical figure, as opposed to rhetoric, the same idea, & frammetera, the present common use of the term. He occupies it for the most part in pointing out all chorisms in the names of cities mentioned by Virgil.

The grammarians considered zeugma a general term & employed special names according to position of the word to be supplied in the various clauses, e.g. prozeugma, mesozzeugma. Servius recognizes the necessity of closer definition by such phrases as ab inferioribus, a superioribus, utroque lateris, & only once fails to specify the form of zeugma, showing in this respect a usage different from that of the Scholia of David which give only the general term. Thus his treatment of the zeugma agrees fully with that of the grammarians. So symplois, which is so nearly akin to zeugma as to be often confounded with it in practice, Servius allows a wider range than do the grammarians. He said a substantivum in the singular used as subj. of a plural verb & vice versa, & notes symplois per genus, per assumptionem & says

it is noteworthy that Servius explains Pomptin as a fault of supposition. Almost all his comments in which the term occurs are made with the purpose of showing that a thing is from a plural form or

reconstruction has been in order to see if the opposite figure, I think, is not a good test. Then Lewis notes a few cases of *deserui*, or rather it both a fault of style & an error.

The rare term *Zeimos* (εἰψός) Lewis uses in the same sense as the grammarians, & though it seems to consider it rather as a *figura sententiae*. The coluthos receives the same treatment, & even almost in the passage being noted & referred to the omission of either *ze* or *im* is larger in the correlation. Another *Zeimos* (εἰψός), a rare term, though not found in such instances, is a fixed agreement with the five grammarians we mention it.

Lewis refers to *Zeimos* (εἰψός) & the *Zeimos* of the grammarians frequently. The definition is remarkably clear & explicit, yet the *Zeimos* is not at all expressed of which is a *Zeimos*, but the force of his comment by several terms is *sol-*

a (p. 25), ... so (p. 26). It is in fact a surprise that
 they are not more numerous in the text. It is
 for this reason, though more likely it is due to a practical
 observation of the list of the grammarians that
Solomonides a prose becomes figural in prose. For
 though we very rarely meet with an explicit adverse
 criticism from Servius, still a great number of
 in such a manner that it seems quite certain that
 they would have been condemned had they oc-
 curred in any other author. The grammarians give
 a list of Faults of Style (vitia sermonis), + Servius
 uses a number of the terms mentioned by them.

Beside the simple term Cacophaton, Sevens has also cacophaton in sense, as far as I know, the only one to use it.

With regard to Leonasmos the agreement of Servius & the Grammarians is complete, & practically so with Tautologia, though the examples cited by Leonidos are not well chosen - Servius' comment on the first is without doubt correct, the second - does

not notice. It is curious that the same expression
between ταυτολογία & ἐπανάληψις should also be
found in the notes of μαθηματικά & the Εἰσαγωγή of Βρούχιος.
II 327. Βρούχιος further uses a technical expression
τὸ αὐτό, καὶ ἰσοδυναμῶν, ἡ ἀπὸ τοῦ αὐτοῦ, ἡ ἀπὸ τοῦ αὐτοῦ, while
the Schools of Βρούχιος proper refer to the last
term: moreover a sample of notes in μαθηματικά
on account of their technical nature. Βρούχιος differs
and slightly from Λυμολύγης, however, in that
a great many more terms of the μαθηματικά &
Schools etc.; as also for Οὐκείας, as far as technical
terms go on a sample of notes.

Βρούχιος' definition & treatment of ἐπανάληψις is
in accord with the μαθηματικά, and definition of
ἐπανάληψις agrees with μαθηματικά & μαθηματικά further notes
that the effect of ἐπανάληψις may be said to be
also, ἐπανάληψις. Although Βρούχιος has no definition
for ἐπανάληψις Βρούχιος is in agreement with the μαθηματικά
μαθηματικά is in accord with μαθηματικά & the fact
that the same term is used in the μαθηματικά is in

[illegible]

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TROPES

A Trope is the change of word or expression, from its own proper meaning, to another. This may arise either from necessity, or for the sake of ornament, but in either case it must meet with general approval; otherwise it is *Κακὰ γρηγοῖς* (abuse).

Trypho (III 14, 12 sp.) defines it as λόγος κατὰ πηχά-τροπὴν τοῦ κυρίου δεγόμενος καὶ οὐκ ὁμῶς κοσμιωτέρῃ ἢ καὶ τὸ ἀναγκάσει, Coriuz 4, 31, 42 includes both Tropes + Figures under exornationes verborum — (quarum) cunctum hoc proprium est, ut ab usitata verborum potestate recedatur atque in aliam rationem cum quadam venustate oratio conferatur, Cic. mut. 69 ornare orationem Graeci putant, si verborum immutationibus utantur, quos appellant τρόπους, Quint. 8, 6, 1 Tropeus est verbi vel sermonis a propria significatione in aliam cum virtute mutatio, cf. 4, 1, 4, Fronto (p 181) ^{Kaber} wrongly, includes Tropes under Word-figures, Sae. 460, 21 K says there is

no difference, save in name, between Tropes + Metaphors,
Don. 319, 1310 dictis translata a proprio significatione ad
non propriam similitudinem conatus necessitatis
causa, Charis. 292, 110, Diom. 456, 2910. Pure Latin terms
are the following: metres (Quint. ¹⁶²⁰ 9, 22, 8 ff.), motus (Quint. 9,
1, 2), + modi (Bed. 611, 21 ff.).

Seneca gives no formal definition of a Trope nor
does he often use the term: e.g. 21165 atrum nemo:
tropus est (see p. 80), VIII 114 an arua: tropum fecit metri
causa (see p. 50). Notice that in neither case does he give
the special name of the Trope, though sometimes
it is found in connection: e.g. 10114 satientis Agros:
tropus synecdoche. Occasionally he uses the term in
the same loose sense as Lacc. dos, vi. = the tropismos:
e.g. 2173 conubio iungam: et 'conubio' non breui pos-
uit, cum naturaliter longum sit. sed et tropus syn-
taxis, 203 tropus ephemeris. It is apparent from such
meagre + uncertain evidence how impossible it is
to arrive at any certain conclusion in regard to

the number of Tropes recognized as used by Ter-
vius + at the same time compile a list that shall
give any tolerable idea of his practice. The only
-Tropes that are formally called use by him are
Metonymy (AI1), Synecdoche (AI14), Leptote (AI9),
Aphaeresis (AI203) - of which the last two are
properly considered forms of Metaphor. The
only plan then that remains is to make a care-
ful examination of his comments on the differ-
ent -Tropes, + compare the results thus obtain-
ed with the detailed statement + examples cited
from Vergil & other grammarians + rhetoricians.
We may thus determine the extent of his agree-
ment with them, + hence go some way to ascer-
tain whether he is indebted either to them directly, or to a com-
mon source.

A practical difficulty arises at the very outset from
the wide diversity of opinion as to what are to be
properly considered -Tropes. Even in Quintilian's

day the question of kind, number, & relative importance was a perpetua multiplicabilis (s. b. 1) among grammarians & philosophers. Volkmann (pp 416-7) gives an idea of the confusion in arrangement & the lack of consistency & harmony that the field presents, & is content in his treatment to follow Rutilian as closely as may be without attempting to increase the disorder by a new classification.

I have substantially followed the same course, though taking the liberty of introducing the treatment of topics which seemed to be naturally suggested by the connection of the thought. The list thus compiled contains the following names:—
Metaphor, Synecdoche — including species pro genere, ab eo quod praecedit id quod sequitur, partes pro numero pro infinito —, Metonymy, Antonomasia, Epitheton, Onomatopoeia, $\chi\alpha\tau\alpha\lambda\eta\sigma\iota\varsigma$ (Acyrologia), Metalepsis, Allegory — including Allegory proper & irony (Ironia, Allegoria): the former

including *anastrophe*, the latter, *Asyndeton*, *Epistrophe*, *Antiphrasis* (Euphemism, *litotes*, *Oxymoron*) (Hyphallage), - *Periphrasis* (*Perissologia*), *Hyperbaton* - including *Anastrophe*, *Inversio*, *Parentesis*, *Hystero-logia*, *Synchysis* - *Hyperbole*.

METAPHOR

This is undoubtedly the *Tropos* of excellence. It has a wider range than any other, & its definition may readily be made to include all the rest as sub-divisions (*Charis + Dion*). It is in general the transfer of a word from its own proper ^{sphere} into another not strictly appropriate.

Trypho (III 191, 23 Sp) defines it as λέξις μεταφομένη ἀπὸ τοῦ κυρίου ἐπὶ τὸ μὴ κύριον, ἐμφάσεως ἢ ὁμοιώσεως ἕνεκα, *Coriif.* 4, 34, 45 was the first (not Cicero, as Volkmann p. 418) to use for *Metaphora* the pure Latin word *translatio* - quom verbum in quandam rem transfertur ex alia re, quod propter
' Volkmann pp. 414-21.

similitudinem recte videtur posse transferre, Cic Or. 81, de Or. III § 155, Quint 8, 6, 5 transferitur ergo nomen aut verbum ex eo loco in quo proprium est in eum in quo aut proprium deest aut translatum proprio melius est, Sac 466, 29 K, Don 36, 4, 19 K, Charis 2, 2, 8 K, Dom 45, 4 K.

Servius' definition is given at QI 435 praesepibus: abocariis. et est translatio, quae fit quatenus vel deest verborum proprietas, vel vitatur iteratio, q. II 300 et est speciosa translatio, quatenus rei mobilis ad immobilem, vel e contra transferitur officium, IV 403 rei parvae per metaphoram sublimitatem dedit.

Quint. (8, 6, 4) + the Grammarians recognize four varieties: (1) cum in rebus animalibus aliud pro alio ponitur, (2) inanimata pro aliis generis eiusdem sumuntur, (3) aut pro rebus animalibus inanimata, (4) aut contra.

Only in a few instances does Servius note the examples cited from Vergil by the Grammarians.
Under I - One thing with life for another with life -

no example from Terent is cited. Under II - One thing without life for another without life - Quint. cites Att 1 classi inmittit habenas: sero - aut funes per metaphoram dixit; Sac, I 342 summa fastigia rerum: sero - summae partes aedificiorum; but V pelagus tenera rates (cited by Ben, Charis, Dion) Seruius notes as abusio, + I 105 aquae mons (cited by Dion) is unnoticed. No stark example for III - One without life for one with life - viz. XI 36 se tantum pectore robur concipio (cited by Sac, Ben, Charis, Dion) is unnoticed by Seruius, as also VI 4 auro florentes oculatibus (cited by Dion). Under IIII - A thing with life for one without life - Ben cites Att 24 atlantis... cepit: q. sero at 24; but II 307 saxi se vertice (cited by Quint), V 33 ex vertice montis (cited by Sac, Charis, Dion) + XII 68; fertur in abruptum mafus mons improbus actu (cited by Dion) are unnoticed by Seruius. Quint (8, 6, 12) cites Att 773 ferrum armare venens as an example of a double metaphor - num

et 'veneno armare' et 'ferum armare' translatic est: Serv-
speciose dictum 'armabat ferum': que nos armare
consuevimus.

The range of Metaphor in Vergil is noted by Servius
as extremely wide & drawn from many & various
spheres. I have selected a number of examples
which will give a fair idea of the extent to which
Servius recognizes this Trope, & as a matter of con-
venience have arranged them according to the
four categories of the Grammarians given above,
though Servius notices the latter only incidentally.
It will be remarked that the term Metaphora is
rarely used & that the Latin Translatio is pre-
ferred, or at times some part of the verb Trans-
ferre.

I One Thing with life for another with life.
Quintilian's example is gubernator for agitator.

a) Man: XV 258 clauda (serpens): ab homine translatus,
279 membra: istam hoc ab homine translatus, XII 6

See Braunnüller, Ueber Tropen und Figuren in Vergils Aeneis. Berlin, 1877,
I pp. 24-33.

ment arma. translatio ab hominibus,... ut de
lauro (§ IV 236). The Body + Verbo. XI 579 surgit: trans-
latio corporis ad aurum, ut alibi (XII 679) stat: pla-
cet, cf. II 700, VII 553, § II 395; 661 diliques: nec ad linguam
revertit sed ad mentem.

b) Animals: A II 303 arrectis auribus: translatio ab ani-
malibus, cf. I 152, XII 618, Don at Jer. And. 5, 4, 30 arripe aures:
translatio a pecudibus; VII 16 rudentum (leorum): ruditus
autem proprie est clamor asinorum, cf. VIII 245; XII 482
vestigat virum: translatio a canibus.

c) Nature - The Sea: A III 127 legimus: tractus senus a nautis,
cf. II 208, III 640, X 815, § II 44. AI 433 stipant: translatio a navi-
bus, cf. III 465.

d) War: A IV 93 spolia ampla refertis: translatio rei mili-
taris, cf. VI 168 vita spoliavit, § IV 165 sorti: trahit a militia.

e) Religion: § II 194 reddimus exta: sacerdotum usus est
verbo, A II 140 effugia: verbo sacrorum usus est.

f) Law: A V 533 sume fater: verbum est iurisconsultorum,
758 indicit: verbum iuris.

g) Custom: A IX 140 populusque patresque: transfert in Troianos Romanam consuetudinem.

h) Money: A I 239 expens: translatic a pecunia, cf. II 229 expensisse, VI 21 pendere.

II One thing without life for another without life
Quintilian's example is A VI 1 classequē immittit habenas.

a) Man: A VII 278 mouilia non nisi hominum dicimus, puer nunc... pro phaleris posuit.

b) Animals: A VI 1 (above).

c) Nature - The Land: A III 202 riae: mari dedit quod proprium terrae est, cf. V 27, VII 7; VI 462 loca senta situ: translatic a terra inculta. A II 69 aequora: vero modo maria, alibi campos, ut (q I 50), cf. VI 724 campos liquentes: is. maria.

The Sea: A XII 471 undantes habenas: quia in motu undarum modo flectuntur, cf. V 147 undantia lora; IX 532 fluctuat aestu: metaphora amoris.

The Atmosphere: A X 509 nubem belli: Translationem fecit

'cf. Don Ter. Eun. 2.2.5 Ut 's tu' dixit 'osurn': meta. o. a. ab aëro.

a vicina comparatione, XI 77 obnubil amictu. translatio a nubibus quibus legitur caelum, cf. Don at Jer. Rec. 4, 4, 34.

d) Gras: α III 519 castra: modo tamen classem significat, quia et castra nautica dicuntur, cf. IV 604, V 669, XI 445; IV 496 exuvias: vestes Aeneae, VIII 524 vibratus fulgor: proprium telorum ad fulgorem transtulit.

e) Religion: α I 519 orantes veniam: proprie verbum pontificale est, cf. III 144, IV 435, X 626, 903, XI 101, 107.

f) Exhibitiones: α II 669 instaurata: quod verbum et de feriis et de scaenis solebat apud veteres usurpari.

g) Comitia: α IV 102 paribus auspiciis: dictum est a comitiis, cf. VII 257.

h) The Arto: α I 342 fastigia rerum: summae partes aedificiorum (Sae), 672 cardine rerum: translationem verbi a ianua tractam, § II 277 in unguem: translatio a marmorariis, 278 quadret: translatio a quadris lapidibus. α XII 13 concipe pedus: sarcinatores concipere dicuntur vestimenta, cum e diverso coniungunt et adsumunt, BVI 5 deductum carmen: translatio a lana.

III A Thing without Life for a Thing with Life.

The example of the Grammarians is Q XI 368 robur concipis, a liguo ad hominem.

a) Nature - The Land: Q VII 594 frangimus: permansit in rupis translatione.

The Sea: Q XII 280 inundant Troes: more undae fluunt.

b) War: Q X 900 hostis amare: et hoc Homeri est de telo dictum (Il. II 118 $\pi\epsilon\kappa\tau\acute{o}\nu\ \delta\acute{\iota}\tau\tau\acute{o}\nu$), quod hic ad hominem transtulit.

c) The Arts: Q V 593 Teuorum nati vestigia impediunt: a vestibus tractum, Q II 153 'in spiram'... a funibus tractum.

d) Circumstances: Q IV 494 tu secreta: et est bona elocutio rem loci vel temporis ad personam transferre, ut 'nocturnus venit', 'secretus fecit', II 311 proximus audit Nealegon: rem domus ad personam transtulit.

III A Thing with Life for a Thing without Life.

Quintilian's example is Q II 308 vertex for cacumen. In some of the instances the metaphor lies in the verb, the action being predicated as though of a living object.

a) Man: α I 420 (collis) aspectat: rei insensibile dat sensum. unde est illud in quarto (247) de Atlante, II 422 mentita tela: ut solet, sensum dedit rei inanimatae, cf. 509.

The Body + Parts: α I 164 anchora morui: morsum de anchoris bene dixit, cum alio loco (VI 3) inveniamus deinde tenaci anchora, II 629 'comam' autem pro ramis, per illam metaphoram (cf. II 431) tendentur cystis, III 575 viscera montis: sic autem dixit 'viscera' quemadmodum 'terral ossa' dicuntur.

b) Animals: α I 54 ac rucles et carcere fuerat: translatio per porticam licentiam facta, III 561 rudentem pro ram, cf. VII 16.

c) Nature - The Land: α III 72 terraeque urbesque recidunt: physicam rem dixit; ita enim navigantibus videtur, quasi ab his terra discedat, cf. 496, 536. Trees: α X 58 recidiva Pergama: tractus sermo est ab arboribus. Fruit: α VI 429 fuvare acerbo: translatio a fonus, cf. XI 28.

d) Religion: α II 719 flumine vivo: i.e. naturali, ut (I 167)

viro saxo. est autem augurale verbum.

e) Custom: assist curru secundo: tractus est seruus a sequentibus serois, i.e. pedisequis secundis, § II 95
Imolius ad surgit: tractum est a sedentibus, qui in honorem alicuius surgere consvenerunt.

The Grammarians distinguish between metaphorae reciprocae, or communes (ἀνκόλουτοι), + metaphorae unius partis, or non communes (ἐνακόλουτοι); cf. Ben 391, 24 K, Charis 272, 22 K, Bion 457, 24-33 K. By this is meant that when two words have a certain general correspondence, if they can be used interchangeably they are metaphorae communes: e.g. in the line Tiphyn aurigam celeris fecere carnae, auriga is used for gubernator, + similarly gubernator can be used for auriga, as cumque gubernator magna contorsit equos vi (Enn. 317 Baeh.); if they are not interchangeable, they are metaphorae unius partis: e.g. in vertex montis, vertex is used for cacumen, but we cannot say cacumen hominis.

Volkmann (p. 420) has missed the point by understanding vertex hominis, not vacumen hominis to be the forbidden expression, cf. Dion. 459.3110 non enim potest invicem dici vacumen hominis, sicut dixit verticem montis. Volkmann also regards the distinction as worthless, but it is certainly significant insofar as it indicates a practical limit to the range of metaphors. Servius recognises the distinction & comments on the following passages.

AI 224 velivolum: reciproca translatio navium et avium. legimus enim (III 520) et velorum pandimus alas, et contra de apibus (q IV 59) navis per aestatem liquidam ... et sciendum est esse reciprocas translationes, esse et partis unius, 301 remigio alarum: translatio reciproca (VI 19), III 124 pelago volamus: ut (I 224), IV 245 tranat: transvolat, ut (q IV 59) navis pro volare, VI 16' enavit: bene utrumque miscet; navis enim et de navibus dicimus, ut (IX 398), item (IV 613) et de volatu, ut (q IV 59). AI 92 figore: timore. reciproca translatio;
' See Quint. 8, 6, 18.

nam et timor pro frigore et frigus pro timore ponitur, XII 413 puberibus foliis: sic in quarto (514) pubentes herbae. reciproca inter herbas et homines translatio: nam et pubertate herbarum et florem iuventutis vocamus, 7, 17 proprie magistri sunt militum, pastores pecorum; sed reciprocae sunt inter se istae translationes: nam et dux militum pastor vocatur, ut diximus supra (cf. 557 item pastor est et re vera pastor et dux exercitus, ut Homerus ποιμένα λαόν), et magistros pecorum dicimus: Cicero (Ver. act. II lib. V 7, 17) quem magistrum pecoris esse dicebat.

An interchange of Adjectives is noted at XIV 180 pedibus edere et pernicibus alis: convertit rerum epitheta; nam 'pernix' pedum est, ut (XI 7, 18), celeritas pennarum est, ut (III 243).

SYNECDOCHE'

In This Trope we use a Part for the Whole or the Whole for a Part.

Isypho (III 195, 27 ff) defines it as ἡ ἀπὸ τοῦ πλῆρες ἐξηγηγεμένη, προτρεσμένη δέ τινος ἑξωθεν ἀκολουθείας· τῶν δὲ συνεκδοχῶν εἴτε διαφορὰ πλείους αἰ μὲν γὰρ ἀπὸ μέρους τὸ ὅλον δηλοῦσιν, ἢ ἀπὸ τοῦ ὅλου τὸ μέρος, ἢ ἀπὸ τῆς ὅλης τὸ ἀποτέλεσμα, ἢ ἀπὸ τοῦ προηγούμενου τὸ ἀκόλουθον, ἢ ἀπὸ τοῦ ἀκολουθίου τὸ προηγούμενον, Cornif 4, 33, 44 calls it intellective — quomodo res tota parva de parte cognoscitur aut de toto pars, Quint 8, 6, 19 hanc (i.e. synecdoche) variare sermonem potest, ut ex una plures intelligamus, parte totum, specie genus, praecedentibus sequentia, vel omnia hanc contra, Sac 46 8, 10 makes a four-fold division — 'ex parte totum', 'per id quod dicitur illud quod sequitur', + the opposites; Ron 400, 25 K Charis 274, 15 K, Dion 454, 22 K give 'ex parte totum' + the opposite.

'Volkmann pp. 421-3, Brae m. I pp. 10-24

Servius gives a definition in several places, perhaps most clearly at *A II* 254 phalanx: *est a parte totum*, i.e. synecdoche; *significat enim totum exercitum*.

Don, *Charis*, + *Diom* cite as a typical example of synecdoche - *a parte totum* - *A I* 319 *puppisque tuarum pubisque tuorum*: *Serv* - tropus synecdoche; *a parte totum significat*, *Sac* cites *III* 271 *stant litore puppes*, (cf. *Quint* 620) so the agreement is perfect. The same is true of *a toto pars*; *Sac*, *Don*, *Charis* + *Diom* all cite *A I* 114 *ingens a vertice pontus*: *Serv* - *magna pars ponti est tropus synecdoche*; *Don* + *Diom* further cite *XII* 119 *fontemque ignemque ferbant*: *Serv* - 'fontem' propequa posuit, *a toto partem*.

Servius also notes the following examples: *A II* 225 *delubra*: *est autem synecdoche*, i.e. *a parte totum*, cf. *Q IV* 540 *ad delubra*: *ad templa*; *VII* 159 *pinnis atque aggere*: *nunro in quo pinnae sunt*, *et est synecdoche*, *B I* 64 *sitientes ilinuis a pros*: *tropus synecdoche*; *ab Afris enim libyam, quae aqua indiget, intelligi vult*.

In a number of cases Servius uses a parte totum + a toto partem without the special name of the Trope.

A PARTE TOTUM: AI 284 domus Assaraci: i.e. familia Tro-

iana, et est a parte totum, cf. II 652, III 85, V 121, VII 122,

IX 446, § IX 209; 466 Pergama circum: non circa Perga-

ma, h.e. arcem, sed circa Troiam, cf. 420 arces: civita-

tes, a parte totum; II 25 Mycenae: a parte totum i.e.

fracciam, III 468 commun insignis galiae: a parte totum,

cf. VII 185 cristae: h.e. galiae; a parte totum posuit, IX 90;

umbo: i.e. scutum, nam a parte totum significat (X 894

umbo: scutum; nam a parte totum intelligimus), XII

736 'nucrone' autem pro 'gladio', a parte totum (cf. Quint

920); V 192 § actulis: Africanus, a parte totum, 524 ca-

cem calce terit: a parte totum accipiendum, i.e. calce

pedem teribat, VII 382 impubesque manus: aut multi-

tudo puerorum; aut a parte totum posuit, ut pro

manu puerum ipsum intellegas, cf. I 592 manus:

vel artificis vel ars ipsa, XI 329 manus: artifices;

VIII 183 'tergo' autem potest a parte totum intelligi (cf.

II 231), IX 368 scutati: armati; a parte totum, X 594 'rotas'
autem curru, a parte totum, XI 503 terruas: quarta-
tui; partem pro toto posuit, XII 416 faciem: a part
totum corpus accipimus.

Of special interest from the term being used in a
grammatical sense is α IX 116 paucis adverte: is, ani-
madverte; parte pro toto usus est.

A TOTO PARTEM: α XII 417 annem: pro 'aquam', a toto par-
tem; sic supra (119), α VIII 66 lacu fluvius: abutitur
lacus nomine, ut mox (14), 451 amat lacum pro
aqua ponere.

(With α II 25 (above) are to be compared the following
examples without name: § I 137 (cf. α IX 243), III 30; + with
α V 192 about 30 examples without name: e.g. α V 298 Acar-
nan: Epirota; Acarnania enim est pars Epiri, 306 Cnosia:
Cretensia; Cnosos enim est ciuitas Cretae, VI 88 Borica:
Gracca.

Servius notes as synecdoche α I 724 uina coronant:
'uina' pro poculis posuit, et est tropus synecdoche

ut Cerere dicimus pro frumento sic Plautus vinum
precenit, nam hic deus praesens adest; but Lac
(467, 9K), Ben (400, 9K), Diom (455, 16K) + Pomp (307, 3K) all
consider this as well as 'Cerere pro frumento' exam-
ples of Metonymy - Ben, Diom + Pomp also quoting
the line assigned to Plautus by Serius as a case of
the opposite form of Metonymy. Serius's confusion may
have arisen from the conjunction of these lines, or
from the close connection between Synecdoche + Met-
onymy: cf. Quint 8, 6, 23 nec procul ab hoc genere (Syn-
ecdoche) discedit metonymia, Mar. Cap. ad M 4, 4, 11 K
(of Synecdoche) nunc tropum metonymiam grammaticam
memorant, catachresin itam. Varro, quam nos
abusionem dicimus, Ser. at ad 1, 5, 2 manus: vel antifi-
cis vel ars ipsa; but compare on the other hand
α I 17, Cerere: metonymia pro frumento, γοι hic panem
alibi triticum, ut (177).

Quintilian includes (E) SPECIE GENUS + its opposite
among the forms of Synecdoche + the closeness of the
'cf. Comm. m. Ter. Arn 4, 5, Trespetorvix Cerem, Liberum,
Venerem.

connection is shown by Servius' notes on ÆVI 60 Massyl-
um gentes: Massyli sunt Mauri; unde speciem pro
genere posuit; nam Æneas ad African venit, cu-
ius partem constat esse Massyliam mediterraneam
est pars Mauretaniae: unde a parte totum accipe-
re debemus; + 881 foderet calcantibus arnos: species
pro genere; & qui 'arnos' pro equo posuit.

Servius gives a typical example at ÆI 51 Austris:
figura est celebrata apud Vergilium; et est spe-
cies pro genere.... posuit 'austris' pro ventis, q. III
70 'auster' autem quivis ventus, q. I 54 cadunt aus-
tri: desinunt venti. The following are also noted
by name, though it is hardly necessary to give
Servius' comment in detail: q. II aboris: oras terras
generaliter debemus accipere, 391 versis aquiloni-
bus: h. e. mutatis ventis, q. IV 442 alpine bonae; II 112
trabibus aceris: id. pro quocunque ligno, VI mare
significat 'maria', VI 709 'lilia' autem pro quibuslibet
floribus, VIII 368 pelle Libystidis ursae: cuiuslibet ferae

possumus accipere, 505 requique coronam: insigne,
non ~~ro~~ vera coronam, § I 8 Chaoniam glandem (po-
culaue Acheloea), cf. II 452 Pado, III 269 Trans Garga-
ra transque sonantem Ascanium: Gargara pro
quibuscumque montibus, sicut Ascanium pro pulus-
libet fluminibus posuit; 74 quod ait supra 'gar-
ra', fragmenta accipimus, III 202 ad Elei metas, 255
Sabellicus rus: Sabinus, 314 summa Lycaci, cf. II 440
Caucasus, mons Scythiae, est positus pro quibus-
libet montibus, III 269 (above); 345 Amyclaeum can-
em: Lacona, IV 510 philomela: pro quavis ave.

With A I 51, 391 compare the following examples with-
out name: A I 575 Notus (X 266, XII 334), IV 572 Zephyrus,
§ III 382 Eurus.

Quintilian also mentions (E) PRAECEDENTIBUS
SEQUENTIA + its opposite as a form of Synecdoche,
to which Servius refers at A I 209 spem: laetitiam.
et est crebra apud Vergilium figura, quae fit

quod sequitur ab eo quod praecedit id quod sequitur, nam spes laetitiae sequitur. Haec autem figura et vice versa fit, ut intellegamus ab eo quod sequitur id quod praecedit, ut (V 70) meritaque spectent praemia palmarum, palmam pro virtute posuit, quae praemium meretur et palmam. About 10 cases of each variety are given, although the distinction between the forms is not always clearly felt; cf. Serv. at IX 32 'huc praenam' et 'huc peccatum'.... tamen auctoritas licenter ista confundit more, quo solet poni vel a sequenti quod praecedit, vel a praecedenti quod sequitur. An evident confusion of terms exists at A 1341, V 70, 236, IX 250.

Another form of Synecdoche, not noticed by the grammarians, consists in the use of a Finite or Definite number in place of an Indefinite. I have noted it only in Servius + Aeron: 29. Flor. C. 2, 13, 34 bella cen-

ticeps: Cerberum dixit propter multitudinem angu-
um, quae in capite suis succubant. finitum autem
[numerus] pro infinito posuit, ut (Aen. VIII 33;) homin-
a mille, C. 2, 16, 33 te greges autem: finitum pro infin-
ito [usus est], ut (Euc. II 21) mille aequal.

Servius notices the following cases: AI 94 o ter-
que quaterque locati: is. saepius; finitus numer-
us pro infinito, cf. II 6, III 421, IV 691, VI 229, 700.

AI 242 quater: saepius, cf. I 94 (above).

AI 245 unde per ora novem: multi septem esse di-
ant. quod si incerta fides est, finitus est numerus pro
infinito.

AI 703 quinquaginta: h. e. multae.

AI 501 centumque naves: aut finitus est numerus
pro infinito, cf. IV 200, VI 43, VII 93, § IV 382 (cf. AI 499).

AVIII 716 tercentum: h. e. pro multis.

AI 499 mille: finitus numerus pro infinito; nam de
nympharum numero varia est opinio, cf. VIII 291, XI 396.

Note. Volkmann's (p. 422) reference to Bonat at Ter. Audr. 261
should be corrected to Adelph. 261 (2, 3, 8).

METONYMY'

This is properly but a special sub-division of synecdoche - the use of one word for another to which it is organically related (see p. 44).

Troppo (III 175, 19, 2p) calls it λέξις ἀπὸ τοῦ ὁμωνύμου τὸ συνώνυμον ἐηλοῦτα, Cornif. 4, 32, 43 denominatio, quae ab rebus propinquis et finitimus trahit orationem, quae possit intelligi res, quae non suo vocabulo sit appropinquata, (Cic. Or. 43) saev. it is called ὁμωνυμία, by Rhetoricians - quia quasi summutantur verba pro verbis, but μετεωροπεία by Grammarians - quod nomina transferuntur, Quint. (5, 6, 23) quotes this + adds: vis est, pro eo quod dicitur, causam propter quam dicitur ponere.... haec inventas ab inventore et subiectas res ab obtinentibus significat.... illud quoque.... quo id quod efficit et eo quod efficitur, Sae 467, 710 mentions 6 varieties: (I) per id quod continetur illud quod continet, (II) per id quod continet illud quod continetur, (III) per inventorem.

'Volkmann pp. 423-5, Braumüller I pp. 1-10.

id quod ~~non~~ utitur est, (III) (the opposite has fallen out,
+ Keil marks a lacuna in the text), (V) per efficientem
id quod efficitur, (VI) per id quod efficitur illud
quod efficit, Don 400, 710 mentions 4 varieties, as also
Charis 293, 10 K, Diom 458, 13 K gives the same 6 divisions
as Sac, supplying III per inventum subiectumve in-
ventorum documentumve; he also gives as the Latin
name - transnominatio.

Servius offers a statement rather than a defini-
tion at Q I 111 arma: per 'arma' autem bellum signi-
ficat, et est tropus metonymia, nam arma quibus
in bello utimur pro bello posuit, sicut toga qua
in pace utimur pro pace ponitur, ut Cicero (Off.
1, 22, 79) cedant arma togae, i.e. bellum paci; cf. VIII 114.

Comparison of examples shows a close agree-
ment between Servius + the Grammarians. Under
I - The Contained for the Container - Sac, Don + Diom
cite Q VIII 114 vina coronant: Serv - pro 'pateras' (cf. Serv
at Q I 724 (p. 43) where the Trope is called hynecdoche).

Under II - The Container for the Contained - Sac + Diom cite Q VIII 64 caelo gratissimus annis: Serv - pro his qui in caelo sunt (cf. XI 125); Don cites Q VII 133 pateras libate Jovis: Serv - ab eo quod continet ad quod continetur.

Under III - The Inventor or Ruler for the Thing invented or ruled - Quint cites Q I 177 Cererem corruptam undis: Serv - metonymia pro frumento, cf. 171 tellurem autem pro terra posuit... ut plerumque posuimus Vulcanum pro igni, Cererem pro frumento, Liberum pro vino; Sac Don + Diom use the same example without citing any passage.

Under III - The Thing invented or ruled for the Inventor or Ruler - Don + Diom cite the line attributed to Plautus by Servius at Q I 724 - vinum precemur, nam hic deus praesens adest.

Under V - The Cause for the Effect - Sac + Diom cite Q V 153 melior remis: Servius makes no comment.

Under VI - The Effect for the Cause - Diom cites Q I 202 maestum tuorem: Serv - quod maestos et sollicitos faciat, ut 'maors pallida' et 'tristis senectus' (cf. Q III cf. Quint 8, 6, 21

138 miseranda lues: metonymia 'quae miseraunda facit'.

Servius rarely uses the formal name, + prefers an explanation, e.g. A VIII 133 (above), or an equivalent expression, e.g. A VIII 64 (above). Besides the categories of the Grammarians he also gives the following:

A IX 695 Itala cornus: telum de Itala cornu factum.
et materiam pro opere posuit, XII 73; Ferrum: materiam
pro opere (posuit, ut) solet, ut (V 517) inuget equos auro,
B VII 37 Thymo mihi dulcior Hyblae: vel odore thymi
Hyblae, vel melle Hyblae, ut a materia rem ipsam
dixerit.

A IX 70 incundia poscit: pro materia ex qua incun-
dia sequuntur.

¶ I 208 Somni: is. noctis; nam ab officio tempus
ostendit, cf. A I 470.

A XII 644 dextra: is. virtute; nam pro rei officio ip-
sam rem posuit, dexteram pro virtute.

A VIII 446 vulnificus Chalybs: populum, apud quos nasci-
tur ~~ferro~~, pro ferro posuit, cf. 421 § I. 58 (cf. III above).

Another form of Metonymy is the use of an indi-

vidual as representing a characteristic quality or activity: B III 79 Iollam sum quasi pastorem optimum appellavit a quodam pastore nobilissimo, sicut virum fortem plerumque Achillem, adulterum Parin vocamus, cf. IV 34, a IV 214 Paris (X 865 scilicet adulter); Sometimes an Adjective derived from a proper name: a VI 90 Hectorci: aut fortissimi, qualis Hector fuit, III 248 Laomedontiadae: perfidi, cf. IV 542 Laomedontiae: nunc fraudulenta; XII 401 Paeonium in morem: medicinale, a Paene.

In close connection with this usage stands

EXOCHE

- The use of an individual as representing a class.

This is defined by Greg. Corinth (III 225, 18 ff) as ὀνόματος διαστολή κατὰ διαφορὰν πρὸς τὰ σημειούμενα, Porphyrt at Hes. C. 1, 29, 15 loricis Hibernis: κατὰ ἐξοχήν dixit, quia optima sunt Hispanae loricae, c. 3, 26, 9 Sithonia nive: Sithonii autem Thracae sunt, ubi nix multa est; unde κατ' ἐξοχήν Sithoniam nivem
' Volkmann, p. 424.

dixit, Lac 470, 811 oratio incipiens ab specie et gradatim ad genus cum coniunctione decenter adscendens, Don Tr. 6' 2.2.22.

Servius makes a statement at A1740 post alii proceres: ergo et Bitias unus est de proceribus; nam exoche sine similitudine nunquam fit.

Other examples are noted by the term κατ' ἐξοχήν: A1556 Pergama: proprie Troianae arces sunt; unde κατ' ἐξοχήν arces omnes 'pergama' dicuntur, ut portam dicimus et intelli. gimus Vergilium (I466 Pergama, h.e. urbem), cf. γ11469. Tempa sunt propria loca amoenae Thessaliae, abusive cuiusvis loci amoenitas, A867, 8 ubi karissima sunt loca syrtis vocantur; III154 urbi: Romae κατ' ἐξοχήν, ut supra diximus - I258 aut Romam significat, quia cum proprietatem detrahimus, quod magnum est significamus, ut si dicas 'legi oratorem' nec addas quem, intellege Ciceronem; X836 (galia it) gravia arma: bene 'gravia' ut et 'Sch B1786 et inter non est, per inde maior res lib est'

galeam arma, sed leoa intelligamus, et talis est
figura, sicut illa Sallustii (Iug 6, 1) leonem atque
alias feras, ergo et leo fera est, cf. Lxx; XI 3 turba-
taque funere meus est: funere Pallantis καὶ ἐξ-
οχίῃ; nam est haec consuetudo apud poetas, ut
a plebe segregent duces. sic paulo post ait (22)
interea socios inhumataque corpora terrae manda-
mus, et intulit segregans (26) maestamque Euaudri
frunus ad urbem mittatur Pallas. sic dictum est
(I 30) reliquias Danaum atque inuitis Achille,
item (II 506) forsitan et Priamus fuerint quae fata
requiras, cf. Lxx at α130, II 506; XII 5 καὶ ἐξ οχίῃ
'ille leo', is. princeps ferarum, § 13 quae cura boum:
aut certe καὶ ἐξ οχίῃ ut oves et postea intulit
cetera pecora, ut maius animal separaret a
minoribus, sicut de hominibus facit (α130).

quiter a minor, aut quae hoc transitum inter
se habent, ut (I 3)

ANTONOMASIA'

This is the use of an Epithet in place of a proper name. It may be regarded as the opposite of that form of Metonymy by which the name of an individual is used as representing a class, or more exactly a characteristic of a class. Antonomasia designates an individual by an attribute or quality.

Hypho (III 204, 244) defines it as λέξις ἢ ὑφ' ἧς οὐκ τὸν ἀνὴρα ἐνομήτων τὸ κύριον περὶ τῶσδε. Cicero 4, 31, 42 calls it pronominatio - *quia sicuti cognomine quodam extraneo demonstrat id quod suo nomine non potest appellari; hoc facto non inornate poterimus et in laudando et in laudando aut corpore aut animo aut extranei res dicere*, Quint 8, 6, 29 autonomasia, *quia aliquid pro nomine ponit, ita per epitheton, quod detracto eo, cui adponitur, valet pro nomine*, Isae 460, 24 K mentions 4 kinds - (I) ab animo, (II) a corpore, (III) ab his quae extrinsecus occupantur, (IV) a loco, Sen 400, 15 K ab animo, a corpore, 'Volkmann p. 425, Braumüller II pp. 1-20

extrinsecus, Char. 275, 224, Dion. 428, 186 & oculum
quod sine nomine positum loco eius jungitur. do-
citur modus tritus aut ab animo aut a corpore in-
extrinsecus.

Under I - ab animo - Sac. Bon + Dion. cit. αV407 mag-
nanimus Anthesiadis: but 'magnanimus' is an epithet-
on, not Autonomasia, & if the Trope lies in the patho-
nymic (cf. Quint); the example for ^{not} alone, under this
head.

Under II - a corpore - Sac + Dion. cit. αI565
aligerum Anomus. Bon - Latin: deum ipsum 'Cupidini-
um' vocant, hoc quod facit amoris and descri-
bit epitheto; Bon + Dion. cit. αIII 61, ipse & diuus ita-
que pulsat sidera: (= 'ibique' perhaps). Under III -

extrinsecus - Sac cites αI229 o que res hominum que
deumque etc. (cf. Quint); Bon cites αI475 infelix puer.

Under III - a loco - which Sac alone recognizes,
he cites αVI 12 belius vates.

Charis + Dion. also cite αV7, ydomitor maris. Ser-
ius comments on none of these passages, though

αVI 12 + V¹, 11. Good examples Sac & ally cited
αXI 483 αμυφότερος praises ἡλίου-ἰριονία ἰριος, as
combining all 4 kinds in a single instance: ἡλίου-ἰ-
ριονία ἰριος ἡλίου ἰριος

Sac makes the fullest explanation but most of
his examples with those of Sac are properly cases
of Epitheton for the substantive is expressed; Char-
is + ἰριον attempt to treat Epitheton in the same
connection & most of their examples also properly
belong to it. But Servius makes a clear state-
ment & lays down the difference between Auto-
nomasia & Epitheton: αI 23 ἡλίου-ἰριονία: αὐτονο-
μασία ἐστ, non epitheton; quae fit quatenus pro proprio
nomine ponitur quod potest esse cum proprio
nomine et epitheton dici (cf. Diem), III 231 Ῥαέβης
Ἀπόλλω: ἔ ἐστ Ἀπολλίνης ἕξ αὐτονομασίῳ,
quod alii dari non potest (Note that this state-
ment refers only to 'Ῥαέβης', which occurs twice
in the line). In no one of the 11 examples noted by

him does Servius forget Autonomasia = Epitheton + a Substantive + this consistency in practice combined with clearness of statement forms quite a sharp contrast to the rather mixed treatment of the Grammarians.

The following examples still remain: αὐτῇ Tritonia: autonomasium est, genus proprium est Numeruae, IV 276 Cyllenius, VII 115 quadrus: aut mensis; et est autonomasia, nam supra 'orbem' dixit.

II 615 Tritonia Pallas: notandum duo autonomasiva sunt sine proprio nomine (V 704), cf. X 66 omnipotens genitor, XI 7 magne bellipotens; XI 557 alma numerum cultrix Latonia vergo: autonomasia; nam tria epitheta sine nomine posita sunt.

EPITHETON'

This is so closely connected with Autonomasia that its treatment at this point seems to follow a 'Volkmann p. 429.

better logical order than that of Quintilian (followed by Volkmann). In fact it is mainly on account of this connection with Autonomasia that Epitheton can be considered a Trope; cf. Quint 9, 1, 6 ἐπιθετον, quoniam plerumque autonomasiae pars est, conuentione seu fit tropus, Chans 273, 2710 huius tropi (i.e. autonomasiae) species est epitheton, Diem 459, 810. Epitheton consists in the poetic or traditional use of an adjective.

The Greek Rhetoricians do not refer to it as a Trope, Quint 8, 6, 40 ἐπιθετον quod recte dicimus adpositum, a nonnullis sequens dicitur.... (42) non singula modo, sed etiam plura verba adponi solent, sed hoc quocumque modo: duo vero uni adposita ne versum quidem decuerint.... nec est semper (tropus), sed cum idem adpositum, si a proprio diuersum, per se significat et facit autonomasian, Sac 463, 810 dictio propriis adiecta nominibus.... sumitur modis quatuor: (I) ab animo, (II) a corpore, (III) extrinsecus,

(IV) a loco, (V) ab accidentibus, Bon 400, 2010 fit modis
tribus, ab animo, a corpore, extrinsecus, Charis 273, 2410
gives the same threefold division, placing under
extrinsecus, (a) a genere, (b) a loco, (c) ab actu, (d) ab
eventu, Biom 456, 810 has the same, only omitting a
genere.

Under I- ab animo- Sac cites AV 541 bonus Eury-
tion; Charis + Biom, AVIII 7 contemptor dum Merenti-
us; Biom also, AV 407 magnanimus Anchisiades (cited
under Autonomasia by Sac, Bon, + Biom). Under

II- a corpore- Sac cites AM 641 quantusque caeco
Polyphemus; Charis + Biom, pulcher Iulus - AV 570,
VII 107, IX 310, 293 (291): Serv at IX 291-incongruum epitheton
pulchritudinis posuit, cum res sit in hoc loco
religionis; Biom also, AI 663 aligerum Amorem (cited
under Autonomasia by Sac + Biom). Under III-

extrinsecus- Sac cites AM 80 rex Anius; Biom (32310),
AXI 649 pharetrata Camilla. As noticed above Charis
here makes a fourfold, Biom, a triple sub-divi-

sion: a) a genere - Charis cites Acacides (A I 99, VI 58) or Pelides (A II 548, V 808, XII 350) for Achilles; b) a loco - Charis + Biom cite Ithacus (A II 104, 122, 128, III 629) or Pelasgus - A II 83 (This is III of Sac who cites A V 757 Troianus Aewtes); c) ab actu - Charis + Biom cite A VII 1 Aeneia nutrit... Caeta; d) ab eventu - Charis + Biom cite A II 22 insula dives opum Iuvedos. Under V - ab accidentibus -

Sac cites A X 761 pallida Tisiphone; Serv - non ipsa dea, sed effectus furiae; also pulcher Iulus (see above), A VI 275 pallentes morbi, III 256 dira fames, VI 708 candida lilia; Biom (323X) A III 194 caeruleus imber.

Servius' statement is at A II 171 epitheta sunt quae variis possent vel personis vel rebus adponi, cf. Biom 323.6X sunt quae a Graecis epitheta dicuntur, quae quibuscumque personis adiciuntur, Serv at A II 171, III 251. Although not following the system of division current among the grammarians, Servius uses a number of technical expressions, as set forth in the following list.

EPITHETON GENERALE: B III 33 iniusta noverca, cf. q II 128 sae-
vae novercae: aut epitheton est omnium novercarum;
q I 186 inopi senectae. q III 398 males Graio: potest
aut catholicon esse epitheton Graio.

EPITHETON NATURALE: q I 127 placidum caput] * epithela
alia naturalia sunt, alia ad tempus. it' 'placidum'
ut naturale Neptuni est, ita 'graviter commotus' ad
tempus ob factam tempestatem*, II 360 cava iuntra:
bonum epitheton; naturale enim est, B VI 63 amarai cor-
tis.

EPITHETON AD TEMPUS: q I 99 saevus Hector: vel adversus
hostes 'saevus', et est epitheton ad tempus, II 226 sae-
vae Tritonides: aut ad tempus epitheton additum,
aut saeva circa Troianos, XII 849 saevi regis.

EPITHETON EX TEMPORE: q V 17 magnanime Uleuca: et
est epitheton sumptum ex tempore, q IV 17 nides in-
nitibus: temporale epitheton est, q II 39 incertum vul-
gus: aut temporale est aut perpetuum epitheton
vulgi. Compare q II 455 infelix Andromache:

ad praesens rettulit tempus, XI 563 infelix Camilla:
non eo tempore quo loquitur, sed nunc infelix: plerum-
que enim epitheta praesentis temporis sunt, licet
in peractis negotiis, ut in secundo (453), cf. A IV 291,
VI 48, B VIII 91.

EPITHETON PROPRIUM: A I 224 terras iacentes: aut in
longum expositas, aut proprium epitheton est ter-
rarum. alibi (q III 343), VII 31 flavus arena

EPITHETON PERPETUUM: A II 250 vertitur caelum: atqui
epitheton hoc caeli perpetuum est, 343 insane (auo-
re): aut perpetuum epitheton Aeneis est, ut (B X 44),
563 roseo: perpetuum epitheton Veneris, cf. IV 277 gene-
trix pulcherrima (XII 554), V 816 lacta; III 16 litore curvo,
IX 21 fallantes stillas, cf. II 9 cadentia sidera; 88 timor
auxius, XII 846 nox intempesta, B VI; tristia bella, cf.
A II 335 cacco Marte, VII 550 insani Martis: Homerii epitheton.

EPITHETON DE CAUSA: A I 355 crudelis aras: epitheton
hoc de causa est, nam aerae piae sunt.

EPITHETON AD OFFICIUM: A XI 664 aspera virgo: epitheton

ad officium belli respiciens.

Of special note is A XI 135 ferro bipemui: ad epitheton transtulit nomen proprium: nam bipennis per se plenum est et securum significat, ut (II 627) crebrisque bipennibus.

The object of Epitheton is to indicate, to adorn, or to depreciate: Cornif 4, 31, 42 et in laudando et in laedendo, Quint 8, 6, 41 talis est ratio huiusce virtutis, ut sine adpositis nuda sit et velut incomperta oratio, Sac 463, 810 vel demonstrandi vel ornandi vel vituperandi causa, Bon at Jes. Eun. 2, 3, 32 ἐπιθέτα autem de tribus causis nominibus adduntur, discretionis, proprietatis, ornatus, 400, 2310, Charis 155, 31; 273, 2410, Diom 323, 1; 457, 4; 536, 210.

Under I- demonstrandi causa - Sac Charis Diom cite A XI 197 Larissaeus Achilles: Serv - a vicinitate; nam Pelthius fuit; Bon (Eun. 2, 3, 32) - discretionis causa - cites A III 6 Phrygiae Idae: Serv - ad discretionem Cretensis.

Under II-ornandi causa- Sac cites 'pius Aeneas': Serv
at Q VIII 84 oportunum epitheton, quoniam rem divi-
nam facit; Charis cites Q II 261 divus Ulixes [divus Ribb.];
Dion (Don) cites Q XI 65; dia Camilla: Serv- generosa,
εὐγενής; Charis (135 K) + Dion (536, K) also cite Q VII 651
Lausus equum domitor debellatorque ferarum;
Don (Eun. 2, 3, 32) - ornatus causa - cites Q I 615 alma Venus
Phrygiæ genuit sinucentis ad undam. Under
III-vituperandi causa- Sac cites 'Fallax Ulixes'; Charis
+ Dion Q II 164 sclerumque inventor Ulixes, + (136, 323,
536 K) Q II 264 doli fabricator Epeos. Don (Eun. 2, 3, 32)
- proprietas causa - cites Q VII⁶⁶⁷ terribili inperum os
santa cum dentibus albis. [Ribb.]

Servius at Q I 178 ferri rerum: epitheta numquam
vacant, sed aut ad augmentum, aut ad dim-
inutionem, aut ad discretionem poni solent, 323
maculosæ lyrcis: epitheta tribus modis ponuntur,
aut laudandi aut demonstrandi aut vituperan-
di. hic 'maculosæ demonstrandi (est) hanc, cf.

XI 186 i quibus atris: epitheton transit de negotio, l.e. funebribus, II 7 duri miles Ulixi: Vergilius pro negotiorum qualitate dat epitheta, cum Homerus eadem etiam in contrariis seruat: sq. III 691 infelicis Ulixi: epitheton ad implendum versum positum more Graeco, sine respectu negotii, XI 213 praedivitis Latini: more Graeco epitheton incongruum loco posuit.

The following instances also are noted:

I. A II 780 Hesperiam venies, ubi Tydides.... Thybris: sequente epitheto Italiae ab Hispania segregat, quae et ipsa Hesperia dicitur.

II. A II 677 parvus Iulus: epitheto commendat citatem, XI 344 o bone rex: auxit epitheto dignitatem.

III. A IV 206 Juppiter omnipotens: epitheta quae commemorationem potentiae habent, interdum approbationis viam obtineant, VII 441 mater: inrisionis est, non honoris.

The difference between Epitheton + Autonomasia

has already (p. 58) been noticed + it was shown that Servius is careful to observe the distinction throughout his Commentary, avoiding the confusion of examples which prevails among the Grammarians. Following are the statements of the latter: Quint 5, 6, 43 adpositum, si a proprio diversum, per se sequitur et facit autonomasian, Acc 463, 464 inter autonomasian et epitheton hoc est, quod autonomasia non accipit nomina propria, epitheton vero accipiat necesse est propriam appellationem; et quod autonomasia per accidentia fieri non potest, cum epitheton possit, Ben 400, 200 autonomasia vicem nominis sustinet, epitheton nunquam est nisi nomen, Charis 2, 4, 120 autonomasia per se accidentia habet, epitheton vero habet accidentia sed cum vocabulo proprio.

Only one Epitheton could properly be used with a single substantive. Quintilian notices this restriction, 5, 6, 43 duo vero uni adposita in versum quidem

drouerit; & Aeneas is quick to remark on any so-
 fringement of the rule; a II 392 in i u de erum: orna-
 mentum decorum; &c. cum sunt duo epitheta, quod
 apud Latinos vitiosum est. ficit hoc tamen Vergi-
 us in paucis versibus, qui tamen emendati sunt,
 ut (B III 38) lenta quibus torus facile super addita
 vitis, cum antea 'facilis' fuerit, & III 70 lenis crepitans
 Ouster: duo epitheta posuit vitiose, ut diximus su-
 pra: ficit autem hoc f. ope in decem versibus, VI
 283, . 52, VIII 406, X 44, & IV 1, 364, 424.

ONOMATOPOEIA

This is a term which is not very generally under-
 stood, but it is a very important one in the study of
 poetry. It is the art of imitating the sounds of
 things by the use of words. It is a very old art, and
 has been used by poets of all ages and nations. It is
 a very important part of poetry, and it is one of the
 most interesting and beautiful parts of it. It is a very
 old art, and it has been used by poets of all ages and
 nations. It is a very important part of poetry, and it
 is one of the most interesting and beautiful parts of it.

L'ordine è il seguente: - In 14. sezione nel
 1° e 2° gruppo: 1° e 2° gruppo di 14. sezione

Κατάληψις

the first part of the paper is devoted to a study of the
problem of the existence of a solution of the system of
linear equations $AX = B$ where A is a matrix of order n and B is a vector of order n .

It is shown that a necessary and sufficient condition for the
existence of a solution is that the rank of the matrix A is equal to the rank of the augmented matrix $[A, B]$.

It is also shown that if the rank of the matrix A is equal to the rank of the augmented matrix $[A, B]$, then the system of linear equations has a unique solution.

The second part of the paper is devoted to a study of the
problem of the existence of a solution of the system of
linear equations $AX = B$ where A is a matrix of order n and B is a vector of order n .

It is shown that a necessary and sufficient condition for the
existence of a solution is that the rank of the matrix A is equal to the rank of the augmented matrix $[A, B]$.

It is also shown that if the rank of the matrix A is equal to the rank of the augmented matrix $[A, B]$, then the system of linear equations has a unique solution.

The third part of the paper is devoted to a study of the
problem of the existence of a solution of the system of
linear equations $AX = B$ where A is a matrix of order n and B is a vector of order n .

It is shown that a necessary and sufficient condition for the
existence of a solution is that the rank of the matrix A is equal to the rank of the augmented matrix $[A, B]$.

It is also shown that if the rank of the matrix A is equal to the rank of the augmented matrix $[A, B]$, then the system of linear equations has a unique solution.

NOTE: The following is a list of the names of the

persons who have been named in the above list.

It is as it is written in the above list.

It is as it is written in the above list.

It is as it is written in the above list.

It is as it is written in the above list.

It is as it is written in the above list.

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It is as it is written in the above list.

It is as it is written in the above list.

It is as it is written in the above list.

AENIGMA'

This is only form of the original ones which
is purposely - a bad action.

[illegible]

 

IRONIA²

This is American's record in the 1900's. It is
 his. Through it we have seen the rise and fall
  

trary to the usual sense. And even

Explan. 20, 2. It is to be understood that
puta uos: $\eta\epsilon\lambda\eta$. $\epsilon\mu\kappa\lambda\epsilon\omega\tau$ $\eta\mu\epsilon\varsigma$, $\alpha\mu\alpha$ 4, 34, +
ex contrario habetur sensus et quia communis proli-
um et suspensum prudens parum et dili-
tem appellat, dicitur q. 1, 2 in se. et non quia con-
traria ostendenda. Item ut: inuisionem uolent.
quia aut pronuntiatione intellectus aut per se
aut per naturam. (56) quando in inuisionem quo-
dam contraria de uirtutibus, quia intellectus aut
leg. 46, 130 et de inuisionem, pronuntiatione dic-
tiones in contrarium ad idem intellectum, leg. 40
100, leg. 40, 130, leg. 42, 1.

leg. 40, 130 et de inuisionem, pronuntiatione dic-
tiones in contrarium ad idem intellectum, leg. 40
100, leg. 40, 130, leg. 42, 1.

Of. also Comm. in Jer. Euz. 1, 2, 7; 5, 2, 69

S.F.C-S C.C.

2. $\text{res}_{\mathcal{O}_K}(\mathfrak{p})$ is the residue field $\mathcal{O}_K/\mathfrak{p}$.
 3. $\text{ord}_{\mathfrak{p}}(\alpha)$ is the $\mathfrak{p}$ -adic valuation of α . (Def. 9).
 4. int_K means: an integer, i.e. $\mathbb{Z}$, in K .
 (7.1.1 - 7.1.3), 7.1.4 and 7.1.5. Let $\mathfrak{p}$ be a prime of K .
 Then $\mathfrak{p}$ is inert in L if $\mathfrak{p} \mathcal{O}_L = \mathfrak{p} \mathcal{O}_L$.

A second, the γ -ray, is a high energy
 electromagnetic wave, with a wavelength
 of the order of 10^{-10} m. It is a high energy
 photon, with a frequency ν and a wavelength λ
 (13.1) $\lambda = c/\nu$ where c is the speed of light
 (3.0 $\times 10^8$ m/s). The energy of a photon is
 given by the Planck-Einstein relation (13.2)
 $E = h\nu$, where h is Planck's constant (6.63 $\times 10^{-34}$
 J s). The difference between the rest mass
 energy of a photon and the rest mass energy
 of a particle is $E = mc^2$ (13.3) where m is the
 rest mass of the particle. The rest mass energy
 of a photon is zero, and the rest mass energy
 of a particle is $E = mc^2$.

ASTEROIDS

This is a collection of small, rocky bodies
 that orbit the sun. They are found in the
 inner solar system, between the orbits of
 Mars and Jupiter. The largest asteroid is
 Ceres, which is about 940 miles (1510 km) in
 diameter. It is the only asteroid that is
 large enough to be spherical. The other
 asteroids are irregularly shaped. The total
 mass of the asteroids is about 0.0001 times
 the mass of the Earth.

Εὐφημισμός

[illegible]

[illegible]

.
 et ita in hunc modum . . .
 et per hoc . . .

 ut autem propter hoc . . .
 fortiter . . .
 et per hoc dictum, et ad hoc . . .

Series be two thus general sufficient
least to interest the res. of a diff. species
technical term & be in position show it
prior out to multiple res.

'Schopenhauer Catuqemismus. It per real aetatem
requisit fieri, ut tumendum: - 177^o huiusmodi nos + li-
tus pueri, pueri o nati sibi et a per significatio-
nem pro invicem ponuntur, ut mactat et mactat:

...ed vi';

OXYMORUM

I was
... ..
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Don
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HYFALLAGE

[illegible]

4. The n to the n -th version of Geo .

[illegible][illegible]

[illegible]

[illegible]

et + a part from hyperbaton, Cornif. (43, 44) calls it
periphrasis + gives as an example "pistate pro rostra",
Quint 2, 6, 65 says: id enim in trochaico versu fit, ara-
stroph. q. dicitur, i. versis pariter, picaliter sunt in 40
'meum, secum'... 'quibus de rebus', Lac 46, 1330, Sen
401, 910, Charis 275, 110, Dion 460, 610.

Lac cites B II 10 Thestylis et, Sen. 6215 talium contra,
Charis + Dion 5663 sinistra per il remos: cf. Sen. 1311; -
ipsis ex: ex ipsis, ut (5663) sinistra per il remos, + Dion II
355 lupi ex: Sen - ex lo [tamen] ut 'ex lupi'.

Seneca does not use the term Anastrophe, but em-
ploys in its stead Eptastrophe: Aniba hysterologia
unius sermonis est, ut (5663) sinistra per il remos.

Other examples of Eptastrophe ex: 1330, per as-
pexis accesserit: a. dixerunt superius (147) pupam
fecit, cum praepositio detraxit homini verbo separatur,
et plerumque cum suam etiam naturam plerum-
que convertit. hoc igitur secundum est, quia cum
casum suum intuet, hinc retro ea est, ut hoc loco

cum autem intet q u a S, ut (L2) Cumam velleit
oris; 'ori' enim pro 'oras' fecit, et videretur verbum:
hyst. ologia ut de p. a, p. d. verbum. Genes, II, 11 subit
um, VII, 11 ara dum personat equorum corba: aut per
sonare fecit: aut hyst. ologia est, dum per sua ce-
quora sonat, X, 13 illi suo cum surte pavo: hyst. o-
logia est 'cum illi cum excepit: non cum p. accidit
'cum suo surgit'; X, 14 inque ligatus: p. o. i. uatus
que: et est trasis in ueteris. i. e., cf. 172 in qu-
sulatione inquis: ius est cum (V, 11), IV, 11 in qu-
'cf. IV, 51 (qu- subit p. t. t. t.): in 'ic' o. i. e.
iustit p. presentem usum agnoscere p. u. et, VII, 3
(imine) et t. o. i. e. s. subit, II, 11, p. u. o. p. u. e.
'ut, X, 11, subit' p. u. o. p. u. e.; III, 11 u. ben. e. f. e. t. i. o. n. e.
et verbum p. u. o. n. e., X, 11 (p. u. o. p. u. o. s. q. u. e.) super. i. c. i. t.
ludam tuda [i. b.]: de p. o. p. u. o. s. ludam tuda.
XII, 11 (ma. u. s. u. m. e. d. p. e. r. o. n. a. t. p. e. r. n. e. u. a. s.
p. u. o. s. u. e. t; non u. o. n. e. u. e. r. o. s. t. e. t. t. e. t. t. e. m.
nominum p. e. p. s. i. t. i. o. n. e. m.)

See p. 153, 2.

we have to find the 'X' in the
 x. The 'X' is the same as the 'X' in
 y. The 'X' is the same as the 'X' in
 z. The 'X' is the same as the 'X' in
 w. The 'X' is the same as the 'X' in
 v. The 'X' is the same as the 'X' in
 u. The 'X' is the same as the 'X' in
 t. The 'X' is the same as the 'X' in
 s. The 'X' is the same as the 'X' in
 r. The 'X' is the same as the 'X' in
 q. The 'X' is the same as the 'X' in
 p. The 'X' is the same as the 'X' in
 o. The 'X' is the same as the 'X' in
 n. The 'X' is the same as the 'X' in
 m. The 'X' is the same as the 'X' in
 l. The 'X' is the same as the 'X' in
 k. The 'X' is the same as the 'X' in
 j. The 'X' is the same as the 'X' in
 i. The 'X' is the same as the 'X' in
 h. The 'X' is the same as the 'X' in
 g. The 'X' is the same as the 'X' in
 f. The 'X' is the same as the 'X' in
 e. The 'X' is the same as the 'X' in
 d. The 'X' is the same as the 'X' in
 c. The 'X' is the same as the 'X' in
 b. The 'X' is the same as the 'X' in
 a. The 'X' is the same as the 'X' in

THESIS

This is commonly regarded as the separation of
 the parts of a compound word by putting
 one after another the words.

In the text of the *Traktat* (13, 244) the word
 x. on the right is the same as the 'X' in
 y. The 'X' is the same as the 'X' in
 z. The 'X' is the same as the 'X' in
 w. The 'X' is the same as the 'X' in
 v. The 'X' is the same as the 'X' in
 u. The 'X' is the same as the 'X' in
 t. The 'X' is the same as the 'X' in
 s. The 'X' is the same as the 'X' in
 r. The 'X' is the same as the 'X' in
 q. The 'X' is the same as the 'X' in
 p. The 'X' is the same as the 'X' in
 o. The 'X' is the same as the 'X' in
 n. The 'X' is the same as the 'X' in
 m. The 'X' is the same as the 'X' in
 l. The 'X' is the same as the 'X' in
 k. The 'X' is the same as the 'X' in
 j. The 'X' is the same as the 'X' in
 i. The 'X' is the same as the 'X' in
 h. The 'X' is the same as the 'X' in
 g. The 'X' is the same as the 'X' in
 f. The 'X' is the same as the 'X' in
 e. The 'X' is the same as the 'X' in
 d. The 'X' is the same as the 'X' in
 c. The 'X' is the same as the 'X' in
 b. The 'X' is the same as the 'X' in
 a. The 'X' is the same as the 'X' in

no one is to be taken.

Ante sep. 10.17. unum est in textu si-
quod interpositum, quod tamen non sit sententia
de qua nunc loquimur sine sententia, sicut, p.
23 unum quod interpositionem vel interclusionem di-
cimus, frase «*ἐπεὶ οὖν*», «*ἐπεὶ*» vocant, per
continuationem sermonis modum aliquem sensus inter-
venit, Luc 46, 1 R, Luc 40, 1 R, Luc 27, 1 R, Rom 46,
33 R, Iuxta 1 Cor 11, 1. 1. tunc dicitur int. ruptio vel
interiectio.

Pans Heru is called Nichese by Heru + Ben.

Inutilian it's no an. simpl. VIII. 45 et tu lictio
Abbas an. d. h. - p. te ad sua persona id ipsum
tuum; Sic Mag. quod per se est existeret :-
cum an. sententiam p. sent; Bon. & Dion. VII. 45 Line
as, neque nim. etc.: An. - & magis & quatuor copulatione
& navis, & terra per q. co. fassia lecta sunt; Loris
+ Dion. XII. 12 Tran. que nimis cum. etc.; Cyrenian. BII. 27
Te. tuum nomen etc.: scilicet - o. lo. et 'I. e. te.' + II.

[illegible]

[illegible][illegible]

There are besides 20 α 's not to have been
and not to have in detail.

Servius uses as a further designation Hetero-
ptera. In sense: "not four jointed wings".
Also Schlegel & Cuvier p. 27.

[illegible]

The same area is again a Sept. 10
of 1880. is inter. chm. the terms, but social,
as has already been shown (p. 113), Sept. 10 is

form t i p u f u t o p , in the ho
of h u e l s form to the u e e e , . t e u p v
f the other are the p a s e e p : 200-11 and 30 nos-
roth s t h e e d e s - t r o c a s s u p r e m u m . u n d i a
e a b o r e : t q u i b u s t a m h i c n y t e r o l o g i c i d i a t u s ;
p u e e m . t t p a s e e a l l o r n , p o s t t e n e a i u
u o c e r l , t m q u i t e i s t a t u t i o p e l l e e a n t e
l u e t p h e n o g e : n a n p a i n t u l t e e e a n t e
p o s t p a t : s a c t a t u e t , 33 n o d a n c e s n a t o s t e n e o s n o
p o e m e a : t t e t e d e e s t a n a f e e n e i s p r o m
t o o s i g n t n a t i , 21, 1 f p e p h e t t a n a n o m i n e
t u i t e n e i s t a n a p h e n o g e e e e e e e e e e e e e
e a n c e s , p e r e
u e
(f m) e s t a n t u m p e l a n e e e e e e e e e e e e e e e e
p e
p t e n e s s u p p l i c i s , [2 p p e 2000 p. 121] .

SYNCHYSIS¹

This is an obscure offer also, but in the
 relation to a fabulose that Quintilian is to be seen
Dee 466, 19k multis ne per'ates unius orationis con-
to factus peroratus, Dee 401, 13k, hunc quoque per-
matem obscurum, Dee 411, 1, 1.

Quintilian (2, 2, 14) "Hic quoque cum videretur
 215 hic notus ab aptis in oratione torpentibus
 A quibus erat et in multis periculis quibus
 ser-o-est, quia sepe hunc die peritiam et
 ser-o-est (Schoen. an. loc. ex w. l. diffi-
 t-pp. ex 210.); *Dee 401, 13k*

vina bonis quibus deinde sedes inveniuntur et
 lito: *vinorum deinde per oblationes*

¹ *Thukydides p. 402, Cor. st. in w. l. p.*

² *J. Schoen, Ann. Mus. 41, pp. 205, 206, 1, proof to show that
 210g has not written in the text as it is to be put into
 the text between 210g and 210g. But the character of
 the text, whether in the text or not, does not affect the
 question of 'Serius' - a title of the same name.*

 

I never also use exaggeratio (12 times): eg. ἄτη, πο-
τεν γυναικίαν, οὐρανὸν, βουνὸν, οὐδ' ἄλλ' ἄνθρωπον.
This sense it seems to confirm the verb, *ἀλλοίω* in *ἑλίου*
(13, 24, 1; 16); cf. *Sch 13*, 64 K (p. 201).

An interesting example is 13, 24, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

FIGURES

A Figure is a mode of expression artistically altered
from the form in ordinary use. The Greek term is σχῆμα
which is thus defined by *Ἄλξ Πιπ*: σχῆμα δέ ἐστιν ἐξ-
ἄλλαξις λεγού ἐν τῷ κρείττονι κατὰ λόγον ἢ κατὰ δύναν-
αν ἀνευ τρόπου..... π, ὅττι καί τι δὲ τὸ ἐν τῷ κρείττονι οἷον
καὶ ὁ ποιητικὸς ἐξἄλλαξις ἐστὶν λόγος, ἀλλ' ἐν τῷ λέ-
γον. The regular expression in Latin after Cicero is

Figures (I apt. on 14), although the figure of a row is + 122
Fig. 2 (But 69 Luminis (783) - luminibus per... a li per
vbiq. octu et teneis oxip xix vocant. Quintil. in
9, 1, 4) definet ut ut - informatis per adon - ita in
remota a communem et primum se apparent ratione,
id, est aliquo novata forma et color; + Locus omni
69. 44, 20 quidquid et se solentis poenem. et ita
capite, quod tunc idon omni auctorum per aliter
exemplis, figura licet per quia autem igitur in
ter poenem, vitium putatur, q. 18, 20 et q. 18, 20
mus et per... deservuntur per ita et infestio.

Although Tropes + Figures have much in common,
in as much as both are peculiar turns of expression
by which ordinary language is changed for the
sake of greater emphasis or beauty, there yet exists
between them a determinate difference, as is stated
by Quintilian (9, 1, 5): in tropis ponuntur verba alia
pro aliis, ... q. 1 of ii. verba et ordine collocatio
figura fieri potest. Hence a Trope implies of ne-

This sense Herodian II (H. 9) includes $\pi\eta\rho\alpha$ $\tau\iota\sigma\chi\epsilon\iota\kappa\acute{o}\nu$, $\tau\beta\acute{\iota}\kappa\tau\omicron\iota$, $\alpha\lambda\kappa\rho\alpha\tau\iota\kappa\acute{o}\varsigma$ and $\pi\eta\rho\alpha$ $\tau\alpha\epsilon\iota$ $\lambda\acute{o}\gamma\omicron$.

The first part of the book is devoted to a
 description of the various types of plants
 and animals which are found in the
 different regions of the world. The second
 part of the book is devoted to a description
 of the various types of plants and animals
 which are found in the different regions of the world.

1. no. 10133 - the exact same as the
 10132 specimen, except the last few
 'p' characters, the 401-... and the ending
 10133 - the only one noted.

Les 2, 3, 4 et le bleu les seules couleurs (sans)
 leur sens se retrouvent dans les couleurs.
 Les 5, 6, 7 et 8 sont les couleurs de la terre.

Quasi, 3.21 up to the 2nd, and then down to
sec. 1: (2-4)

For the ed. volume, an aut. coll. (1850) in the Bodleian, and a coll. (1850) in the Bodleian, and a coll. (1850) in the Bodleian.

The same tax is set at 10% for most countries.

[illegible]

DATE: GEN. (same also). I was in the act of a
to find trace.

'L' a. p. s. n. t. f. ...
...
...
...
...
...
...
...
...
...
...

minimum temp[er]i p[ro]p[ri]e t[em]p[er]e p[er] se
p[er] se fit p[ro]p[ri]e t[em]p[er]e p[er] se p[er] se,
p[er] se p[ro]p[ri]e t[em]p[er]e est, in p[ro]p[ri]e t[em]p[er]e p[er] se p[ro]p[ri]e
p[ro]p[ri]e. About 40 examples noted (see also p. 164).

The p[ro]p[ri]e p[er] se p[ro]p[ri]e t[em]p[er]e p[er] se p[ro]p[ri]e
p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e
p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e
p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e

The p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e
connect[or] : II 48 p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e
p[ro]p[ro]p[ri]e p[ro]p[ro]p[ri]e (13 examples); II 48 p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e
p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e
p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e
p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e

II 132 p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e
et q[ue] p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e
(12, 1) p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e
certare (22 examples).

'q[ue] p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e
p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e
'p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e
'p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e p[ro]p[ri]e

[illegible][illegible]

I hope in the future to be able to
 make a few more papers. I am now
 in the middle of a series of
 experiments on the effect of
 the temperature of the
 atmosphere on the rate of
 evaporation. I have found
 that the rate of evaporation
 is not proportional to the
 surface area of the liquid, but
 to the square root of the
 surface area. This is a
 very interesting result, and
 I hope to publish it soon.

enimvero. (ult^o p. 71) q^{ue} rostra ita nunti occurrunt obviam.

III 221 coprimumque p. us: sites nov et adfectile, 33.

'See *Rettership, Compositae Var.* 4th ed. Vol I pp. xxx-xxxv.
None of the examples mentioned by Macrobis (6.6, 2-11) are included
in the list above.

[illegible]

[illegible]

[illegible]

Service notes also contain a few other pieces of
instructions. The first is to be kept on the
puck. There are also a number of other instructions.

[illegible]

hoc quod patet 'aurorum', sed nec invenitur in Graecis,
qui uno nomine utrumque significant; nam Aurum
dicitur deum, γ. 869.

α II 53 arae arinae: arae ferunt, ut 'intam mori',
'molem mori', γ. V 447, gravis graviterque: γ. 40 a sim-
ilitudine, α II 680 pueri ante puerum: pueri antiqua,
ut 'servitutem avert', 'dedit dolorem'.

α III 31 eutes: ire cupientes, ut (β II 3) cum anem,
i.e. cum canere vellent, et est pueri figura, ab statu-
iss. de quo pro invocatione habetur (, γ. 400).

α II 590 Graecusque puer: filius, ut (β II 4) tu pe-
perce tuus. Graecus (β II 11, 25) puerosque dehae. et
est in eum, nam utrumque dicunt; γ. III 321, β II 11, 25.

α II 601 (Tunderides) pueri iunior: i.e. Klen. et est
Graecus, ut 'vis Terentia', K. e. Graecus (p. 106).

α III 426 γ. 426 (nomina γ. 426: nomina Graecus est
pueriles a neutro. et est pueri figura, i.e. a, β II
11, 25; cf. γ. 285 a eum Graecus: K. 106. et pueri
Graecus, ut VIII 114) qui Graecus? α II 594 Graecus (et Graecus Graecus)

ius' pro et o. l. o. et. it.

AM 501 p. ia: contin. 'E ne che' ...
 et ite ...
 ra enim nos ...
 imperfecta est, ut ...
 est ...

QV242 d'it. per v. a cum st. it. p. s. s. s. s. e,
it. f. uolo post (p. 135) et nat. s. s. s. s. (p. 135); f. s. s. s. s.
usur cognoscere: it. nascendo cum. usum: it. s. s.
ca f. s. s. s. s.; usum rudi s. s. s. s. (p. 136)

III 541 pur. *Chamaea* *Chamaea*: 'pau's *Chamaea* 1-
cent. *Chamaea*, 1 d. *Chamaea* *Chamaea*, 7. *Chamaea* *Chamaea*
Chamaea *Chamaea* *Chamaea*, *Chamaea* *Chamaea*.

VI 4, 1. Multa quae se dicunt: pro "et tunc", et et
a. f. 14, p. 14 3. multa. nota: a. m. 14
notae. 14. 14, 14, 14. nota: nota. a. f. 14
notae (17 ex. 14).

At 9 I 104 the Schol. San. notice peculiar

to all the distinct numbers of imperatives.
It is, in the introduction, given a list of 47 of the
imperatives that are particularly important in the
Latin language. It is not 'exactly' as given, but con-
tains a list of the most important ones. It is not
a list of the most important ones, but a list of the
most important ones.

The Latin grammarians (see 349, 10. 249, 249,
10. 443, 10. 10) give a list of SCHEMATA LEXEOS con-
taining from 17 to 25 names, from which I have
selected the following noticed in Servius: Prolep-
sis, Zeugma, Synchysis, Pleonasm, Tautology,
Anastrophe, etc.

TROLEPSIS'

This was at first applied to that method of
argumentation in which the arguments of an
adversary are stated & answered before
'Trolepsis' p. 494f

 

It is noteworthy that Serinus does not recognize the grammatical sense in which *prol pas* is now most commonly employed.

ZEUGMA'

This is when a word expressed in one clause is supplied with another clause in order to complete the sense.

[illegible]

et prioribus et a punctibus sufficiat, Reg. Rom. 36, 14th
ἐπεξεργάσας, Lac 456, 1450 has evidently compounded zeugma
+ hypozewxis, the latter of which it thus defines: hypo-
zewxis est, punctionis unum verbum a duplici multipli-
ci sententia postea applicatur omnibus superioribus
respondens (Lac also recognizes the following
terms according to the position of the connecting word
- mesozewxis, prozeuxis, promesozewxis, Reg 37, 1510
zeugma est unum verbum a clausulae libris laudabilis
apud coniuuncta, Reg 20, 10, Dion 444, 448 plerumque
aut cum praepositis unum verbum id quod se-
quentes sensus cooperantur... aut cum in medio su-
perum loco positum a posterioribus... it aliud in seorsum pra-
nominatur: aut est cum uno verbo sensus expre-
ssus clauduntur, ... unde: hypozewxis est zeugma, hypozew-
xis 44, 208 zeugma zeugma zeugma in zeugma.

The four grammarians at 2m 35,

qui numerus 1406

qui tropologos, -a ii laurus, qui se tota sentis.

[illegible]

miles from the construction of the new
 union, it is a good example of a
 the same as the other - but it is a
 as well as the 7.550. The other
 up to the 7.550. The other
 the same as the other, it is a
 sign, now it is a

Ita est etiam de somno. Quod loci
superioris, licet sit in nocturno, factus pro
pauca, ut in casu de nocte superius, i.e.
ultra medium nocturnum; nulla enim sompnositas,
quia non est asinus nocturnus, et igitur subauditur
et, ut (285), cf. III 115 quosque huiusmodi pro locu-
re: videri. uti 'quod in de nocte' i.e. s. s.
et se ipsos, cum aliquid assumitur, pro
tum et quod est.

The fossil is not as large as the size
now put before us than is required by the
specimens: 2153 & 2154 are very small.

India similar to those of *frontalis*, but the
res. of the *hirsuta* is not.

Antennae *hirsuta* more abundant than in *frontalis* - base
of first is *canaliculate* at. *hirsuta* is longer ant
t (62) than *frontalis* (58) - antennae *hirsuta* are
longer.

hirsuta has notes in place of the *frontalis* notes.
1. *hirsuta* has *hirsuta* notes (V. 1. 1. 183;
The *hirsuta* notes are *hirsuta* notes and *hirsuta*
notes, V. 1. 1. 183; *hirsuta* notes are *hirsuta* notes
and *hirsuta* notes.

The *hirsuta* notes are *hirsuta* notes and *hirsuta* notes
are *hirsuta* notes and *hirsuta* notes.

HIRIOS

This term, not referred to in the *hirsuta* notes,
is applied to a series of words in the *hirsuta*
notes, *hirsuta* notes. Depending on the *hirsuta*
at the end of the clause.

[illegible][illegible]

ANACOLUTHON

This is a table of car expenditure or business or entertainment expenses.

Rept: Oct 11, 14, 20 Dec 10: The pond is quiet
'The pond is quiet & the water is clear & the water is
- green & the water is clear & the water is so fast
The pond is quiet & the water is clear & the water is so fast.

[illegible]

pro et s. III. per un p. per un. minus minus. is
or et, ad p. per et, ip. or. — d' tamen.
per. — per. per. per. per. per. per. per. per.
re et. — tamen (cf. et. et. et. et. et. et. et. et.)
seper. et. et. et. per. per. per. per. per. per.
et.

[illegible]

541 sed tamen: ἀνακόλουτοι; nam 'quamquam' non
praemisit, V281 vela facit tamen: ἀνακόλουτοι; nam
non praemisit 'quamquam remigare non posset';
¶ I197 'degenerare tamen' ἀνακόλουτοι: nam cum non
praeposuerit vel 'quamquam' vel 'licet' intulit 'ta-
men'; for the opposite case cf. XII3 nam cum 'quamquam'
praemisisset, non intulit tamen, ut alibi (B127) libertas
quae se a tamen respicit inestem, cum tamen dixe-
rit non praemisit 'quamquam'; V66 prima: & vera
'prima'; nam cetera non se praestant ultimum et
finem. ergo ἀνακόλουτοι, XI51 'quia' vel 'quod': non
praemisit ἀνακόλουτοι: et u. 222 recipiunt; se di-
cunt ad extremum locum factis referentibus et p-
terea rationem concepti. Tempus 5441 oratur
et premitur: leat 'ita', ut sit, ut) ad sustinere
consuetudine, ita premitur et sustinet.

1. The term 'Soloeecismus' is used by the ancients to denote a deviation from the rules of syntax, which is a fault in the construction of a sentence. It is a term which is not used in modern grammar, but it is still used in some technical works.

2. The term 'Soloeecismus' is used by the ancients to denote a deviation from the rules of syntax, which is a fault in the construction of a sentence. It is a term which is not used in modern grammar, but it is still used in some technical works.

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5. The term 'Soloeecismus' is used by the ancients to denote a deviation from the rules of syntax, which is a fault in the construction of a sentence. It is a term which is not used in modern grammar, but it is still used in some technical works.

SOLOECISMUS'

In its widest sense this includes every deviation from the rules of syntax; practically however it is concerned with prose as opposed to poetry, & Soloeecismus is the former whereas Figures in the latter (p. 133).

Herodian III 35, 746 ὁ δὲ soloecismus ἀμὰ ἰηρα, μη-
 σερίαν λιλάν τῆς ἀκαταλλήλει, ποιούμενος.
 Cicero 4, 12, 17 recta in sermone, quo minus is stines
 sit, duo possunt esse: soloecismus et barbarismus.
 'Alkman p. 37

[illegible]

Quintilian (1, 5, 34) takes up the question of the
correct use of solocismos of phrase appears to be a
word for a construction of words & as such is
not sit elige in locutione & lo, non per se in
lo & ubi; f. loc 401, 17, 20 per se in lo & ubi
f. l. & ubi in lo & ubi in lo & ubi in lo & ubi in lo
loc 343, 10, 11 per se in lo & ubi in lo & ubi in lo
trist. in lo & ubi in lo & ubi in lo & ubi in lo
isom.

Servius' definition is given in Quintilian loc. 446, 2, 10
solocismos autem dicitur et talis est factum
in omni parte orationis, et sit singuli ser-
mones latine sint, sed per se ipsa enumeratio.
In this definition there is noted the main
difference drawn by the other grammarians between
solocismos & barbarismus, the clearest statement is
made of Quintilian's distinction that solocismos
inheres not in words as to themselves, but in their
relation to one another.

[illegible]

XIV 305 quoniam : no. e i p tuit; t q u o n p o r t e c a
p u l t u d e d i s s e m m e m r e t u l i t : t h i n t e c u s s e
t u e , t u n c . c o n o r n o p a r e s s t , f a g , t t s p e n e ,
q u o s t u o n o r n o : (v . 4 , c i t i n t u n c i o n e ,
n o q u e m i p u l , AIX 87.

[illegible]

XII 813, ¹ *unius* (72. 41) *Bahr* *per* *se* *et*?

Beside Sarcismus + Berrasmus the other sa-
 maritans give a list of other parts of the (ritia
sermonis) of which the following are noted to be
 ones, although not specifically as parts: e.g. o-
 logia (p. 76), Cacenphaton, monasme, peras-
 (p. 106), Sautologia, peras-sis, hex-sis, hepse,
peras-sis, Cacenphaton, hepse.

CACENPHATON'

This is an expression of the word 'Cacen-
 phaton' is suggested either as a word
 + signifying (Cacenphaton) (Cacenphaton) or
 a sign of word.

Unit 8,344 Cacenphaton - see below in the
 text. It is obvious that the word 'Cacen-
 phaton' is a word of the word 'Cacenphaton' (p. 453, 454)
 & the word 'Cacenphaton' is a word of the word 'Cacenphaton' (p. 453, 454)
 & the word 'Cacenphaton' is a word of the word 'Cacenphaton' (p. 453, 454)
 & the word 'Cacenphaton' is a word of the word 'Cacenphaton' (p. 453, 454)

[illegible]

TECHNICS!

This is the use of the instrument of the station
as in 1220 for the reference of the station.

$\text{refrac}(\lambda_1, -\rho) \neq \text{refrac}(\lambda_2, -\rho)$ αντιστοιχία
 π.ε. Τότε η μέση αζούρα, που είναι φαινό-
 σκεπτος είναι, σε σύγκριση με τις αντί-
 στροφές π.π.π. που είναι σε φαινό-
 σκεπτος, η μέση αζούρα είναι 4404 K και η μέ-
 ση της μέσης φασματικής αζούρας, 4471 K, και η μέση
 φασματική αζούρα, 4471 K.

[illegible]

the first fiction to be published in 1900
p. 45

nom. italico... interim pulato nomine ἐπανάληψις
dicitur, De Rom. (M 34, 7, 2, 20 454, 810, Dei 295, 102, Dei 271, 162, Dei 450, 122).

Dei is the only one of the Praenuntians (one of the
an example from Dei, viz. § II 172 fateris libanus
et auro: sero - fateris aureis; ἐν αὐτῷ αὐτῷ; + Dei 505
media e testudine templi.

Servius makes his explanation in connection with
Dei 629 ferro et bipennibus: tautologia est (Schol. Dei -
ἐν αὐτῷ αὐτῷ: note a similar confusion above), Dei XI
133 ferro bipenni: bipennis per se plenum est, et
secutum sequitur, ut (II 129)

Another example is Dei 524: humi inque videmus
italum... italem primis onduat (Schol.)
I talum facto se in raurum salutant:
tautologia usus est ad exprimendum defectum
navi autem, Dei IV 346 Dei 122 Dei 122 Dei 122.

Servius also uses other designations, e. g. τὸ αἰνόν:
Dei 504 Dei 122 Dei 122 Dei 122: τὸ αἰνόν

tes est, quod per se videtur esse; IX 378 si quis mini-
mum iterat 'mini', cf. VIII 84 liber enim lib: integrum est
tibi, ut. & iteratio non valet ad iterandum; IX 791 utrum
rethor muni, inter & munerum conuenit: et la. et
schema p: p: iterum, ut (XI 10), XII 60 iterum iterum
iteratio; ut sepe (248 ut iterum iterum, &
IX 341 occidit iterum, iterum iterum, fietis in ista
 

[illegible][illegible]

[illegible]

The energy action is α_{II546} is
 ited in energy action

AUXESIS'

This is an expansion or enlargement of a thought by using related familiar ideas or expressions.

Quint. I 457, 55, λόγος μεγάλον ποικίλον γὰρ εἶναι τὸ πρᾶγμα, Cornif 3.13.23 amplificatio est cetero, prae aut in inmundiam inducit aut ad misericordiam trahit auditoris animum. Cic. Br. 125 in ex audis amplifican-
disque rebus, quae et laetitia (i.e. ex laetitia) αὐξησις et nominata, dunt 7.3.28 nam et verba succin-
tur, et imp. p. audi. patia, et misericordiae, Cic. Ph.
Hor. Epod. 16, 2, per auxesem ergo videtur et letum ex-
secrari, Opp. 2, 1, 20 fastidit et odit: auxesem; prae
eum odit quam fastidit, ictoria non 16, 23 in hac
exhortatione si tuam auxesem; sed tuam laudes
loquentem. auxesem. pro to lucius modis fit,
ratione et conparatione.

A couple of examples are noted in the commentaries. I
IV 50, auxesem : τοῦτο ὁ λόγος αὐξησιν figuram ad-
notationem in pie it: nam. eandem rem. secundum do-
' oikn. am. p. 266.

[illegible]

ELLIPSIS

It is a little different from the
one we saw in the construction.

ἔκφυσις (III, 104) ἀπὸ λέξεως οἱ κατὰ τὸ ἡλικίαν
 ἐξεννοεῖται, Quint 2, 1, 2 verbum enim ex verbis in-
 tellecti, quod inter cetera in ipsis vocatur, 1, 3, 40 de
 tractationis ἐκλεψος, Ex hoc καὶ 31, 67 ἐκλεψος, i.e.
 subtractio, Soc 454, 130 sensus minus habens a motum,
 quoniam necessitas postulat, Soc 375, 110, Lat 27, 1, 430,

Rio 450, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Quintus 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Quintus 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Quintus 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

TAFINOSIS

I am not sure if this is the right word for the condition.

Curry (1911, p. 10) has shown that the condition is not a disease, but a state of the body (ταπεινω-
ση του σώματος) produced by a variety of causes. It is a
condition of the body, not a disease, and is not a
disease, but a state of the body. (See also Curry, 1911, p. 10.)

It is a condition of the body, not a disease, and is not a
disease, but a state of the body. (See also Curry, 1911, p. 10.)
It is a condition of the body, not a disease, and is not a
disease, but a state of the body. (See also Curry, 1911, p. 10.)
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disease, but a state of the body. (See also Curry, 1911, p. 10.)

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disease, but a state of the body. (See also Curry, 1911, p. 10.)
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disease, but a state of the body. (See also Curry, 1911, p. 10.)
It is a condition of the body, not a disease, and is not a
disease, but a state of the body. (See also Curry, 1911, p. 10.)

(I267) diximus, & cum de his illis : nam te un-
de quilibet ad istam venisse locet ; unde dicitur
xvto(18) et l' amphidole s' que n' agitata
n' cum ante p'ter, IV, iura invicta domo : am-
phiblon est, ut in sec. i. propter articulos apen-
tas, ex 'ina teorin invictata'; per exte verat p'or-
tas, 39, per quilibet aut peram : amphidolia ; quid
peris, quod poste ius dican ? V4 y re san appo est
per mo ibas dition : amphidole est, ut + ambon-
uen, xii^t per mo ibas appo actus, VII-37 assien
ex per so aut : v m possit amphidolan per am

[illegible]

conf. 2870-14, 21 11, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31.

NOTE

My collections include a number of terms the representation of which in the Hmong language is not so far from the truth as in many cases:

Barbarians, *l' t' p' r' a' m' a' - n' a' l' i' l' t' k' -*
s' i' s' , p' e' t' s' i' s' , A' f' i' c' a' n' s' , y' e' p' , p' e' o' p' l' e' -
s' i' s' , y' e' t' a' , i' e' n' e' s' , a' n' i' s' , h' y' e' i' s' i' s' , a' n' i' -
s' i' p' l' i' c' i' t' a' p' e' i' s' , i' n' t' e' r' i' s' i' s' , i' n' t' e' r' i' o' r' , m' i' a' t' i' s' .

T' o' a' l' i' e' s' , a' n' t' i' p' o' d' i' s' , i' n' v' e' n' t' i' o' n' , s' a' l' i' t' y' ,
p' o' s' p' e' r' i' t' y' , i' p' s' o' p' e' r' i' t' y' , d' e' c' o' m' p' o' s' i' t' i' o' n' , c' o' m' p' o' s' i' t' i' o' n' , d' i' -
f' i' c' i' t' y' , b' i' a' d' e' n' t' i' s' , i' n' f' i' a' s' i' s' , e' m' i' o' p' o' -
s' i' s' , i' p' s' i' s' , i' a' t' i' s' , i' n' v' e' n' t' i' o' n' , i' n' v' e' n' t' i' o' n' .
i' n' v' e' n' t' i' o' n' , i' n' v' e' n' t' i' o' n' , i' n' v' e' n' t' i' o' n' , i' n' v' e' n' t' i' o' n
i' n' v' e' n' t' i' o' n' , i' n' v' e' n' t' i' o' n' , i' n' v' e' n' t' i' o' n' , i' n' v' e' n' t' i' o' n
i' n' v' e' n' t' i' o' n' , i' n' v' e' n' t' i' o' n' , i' n' v' e' n' t' i' o' n' , i' n' v' e' n' t' i' o' n
i' n' v' e' n' t' i' o' n' , i' n' v' e' n' t' i' o' n' , i' n' v' e' n' t' i' o' n' , i' n' v' e' n' t' i' o' n

In making my collections, I have also gathered a large amount of the dental assistance of a few, a few questions, synonyms, etc., and I suppose to be a range in the form of a series. The importance

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LIFE

I have the honor to acknowledge the receipt of your letter of the 11th inst. in relation to the proposed publication of a new edition of the "History of the State of New York," and in reply to inform you that the same has been forwarded to the proper authorities for their consideration. It is the policy of the State to publish the history of the State, and it is the duty of the State to publish the history of the State. The publication of the history of the State is a matter of great importance, and it is the duty of the State to publish the history of the State. The publication of the history of the State is a matter of great importance, and it is the duty of the State to publish the history of the State.